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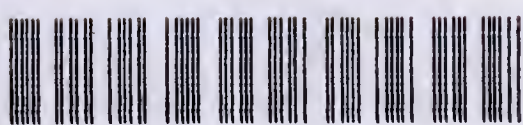


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THE

# LUTHERAN QUARTERLY.

CONDUCTED BY

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# THE LUTHERAN QUARTERLY.

JANUARY, 1904.

## ARTICLE I.

### THE RELATION OF GOD TO THE WORLD.

BY M. VALENTINE, D.D., LL.D.

Various features of the present theological disturbance seem to call for a reminder of the teachings of Christian theism on the great question of the relation of God to the world, and an inquiry into the meaning of the new representations. The new representations come prevailing in some form of monism and shape themselves in various types of pantheistic thought. They exhibit the working of speculative evolutionist science and of the historical criticism that seeks to eliminate the supernatural from the Christian faith. The reminder may serve to suggest the revolutionary and destructive character of the ideas that are shaping the movement.

The great determinative features of Christian theism have been long fixed in the consensus of orthodox theology. The variant views, of which the history of doctrine makes mention, have been individual and exceptional. They have come into prominence by the very reason of their being peculiar and abnormal. But apart from the limited extent in which special theories on all questions find adherents, the creeds, confessions, and dogmatics of the Christian Church have presented a practically unanimous representation on this question. The view has been drawn from a careful and devout interpretation of the Sacred Scriptures, and from the soberest philosophic reasoning



"from nature up to nature's God," according to the advance in scientific knowledge of the world system and its laws. It has been determined through the fundamental truths of the absolute divine creatorship and the ends of creature welfare to which its teleology clearly points. The truth itself is fundamental to the whole Christian teaching, and of vital and vast importance to every interest of human life and conduct and the great question of human destiny. A glance at some of the different variant speculative theories which have been tentatively put forth will illustrate this importance. Dark and hopeless is the view offered by materialism, which, wholly denying a personal and purposeful Creator, bids us look on the universe as having nothing, in it or back of it, but matter and force whose blind evolutions appear in all world-forms, including the human intelligence and activity, necessarily *ending* with the end of the organization. No less gloomy and paralyzing is the view when the world is pantheistically represented as only part of the phenomena of the Absolute Being everlastingly, either consciously or unconsciously, evolving and returning, forming itself differentially into all the transient forms of nature and life — nature itself being identical with God. No more inspiring is the deistic separation of God from the world, viewing Him indeed as its personal Creator, but as having constituted it that it remains self-working in its own given forces and laws, needing and receiving no immediate divine presence or care, while God lives on in some lofty empyrean above the world, without any connection with its established ongoing or any word of instruction or direction for the well-being and issues of human life. Carlyle's characterization: "An absentee God, sitting ever since the first Sabbath at the outside of the universe and seeing it go," suggests how utter an exclusion from hope and help in God may come from a false conception of His relation to the world.

But when we let the light of his creatorship in aims of love, as held in Christian theism, fall upon the question, it becomes evident that God takes a relation of most real and active goodness toward the race of spiritual beings He has made in kindred

nature, as children, for the blessedness of holy life and fellowship. His absolute self-consistency forbids any idea that His continued preservation of the world may mean abandonment of the loving interest in which he created. And unless the entire picture of the divine aim and supernatural providence drawn in the Scriptures from Genesis to Revelation is nothing but fictitious sketching of the religious imagination, God has been showing an abiding and working presence in the world, adding, after human lapse into sin, a *redeeming* movement and activity in expression of his loving concern for the welfare and happiness of man.

There can be no question that the Biblical Scriptures uniformly represent God as the real, actual, and *absolute Creator* of the world or universe—as neither identical with it nor as a mere architect forming it out of pre-existent material. Their distinctness and emphasis in this representation have given to Christian theism an everywhere recognized peculiarity of cosmological conception, always included in some form of definite statement, and for centuries, already, incorporated in dogmatic phraseology under the phrase *creatio prima*, in contradiction to the merely formative production of the cosmos from the elemental material. This primary creation of the world-elements “out of nothing,” that is, without pre-existent material, is a marked peculiarity of Biblical and Christian teaching—unknown in pagan cosmogonies, but sustained by the most thorough scientific and philosophic thought of our day. Readers may remember the conclusion of Sir John Herschell, forced on him by scientific investigation into the constitution of matter, that the very atoms of nature reveal plan and adaptations in their structure, as of “manufactured articles.” Prof. Clark Maxwell writing of these atoms, as the foundation stones of the material universe, says: “They continue this day as they were created, perfect in number and measure and weight; and from the ineffaceable characters impressed on them we learn that those aspirations after accuracy in measurement, and justice in action, which we receive among our noblest attributes as men, are ours because they are the essential qualities of Him who, in



the beginning, created not only heaven and earth but the material of which heaven and earth consist." The whole teleological proof of the existence of God, beyond rational questioning, shows matter with its powers and laws to be the product of intelligent purpose. Kant says, finely: "There is a God, because nature, even in chaos, could not proceed otherwise than with regularity and order. \* \* \* Nature, left to its own general qualities, is rich in fruits which are always fair and perfect. Not merely are they harmonious and excellent themselves, but they are adapted to every order of being, to the use of man and to the glory of God. It is thus evident that the essential properties of matter must spring from one mind, a mind in which they belong to a solidarity of plan. All that is in reciprocal relations of harmony must be brought into unity in a single Being, from which it all depends. There is, therefore, a Being of all beings, an infinite Mind and self-sustaining wisdom, from which nature in the full range of all its forms and features derives its origin, even as regards its very possibility." Kant further declares: "The proposition that God as the universal First Cause is the cause of the existence of substance, can never be given up, without at the same time giving up the notion of God as the Being of all beings, and thereby giving up His all-sufficiency on which everything in theology depends."

If it be alleged that this teaching leaves us under the necessity of admitting as true the difficult conception of self-existent being, our reply must be that no theory of the universe, as an actual reality, has ever been suggested that obviates or can obviate this necessity. The recognition of *something* self-existent, eternal, is lodged in the necessities of rational thought and knowledge in the presence of existing being, and can be evaded only by ceasing to think. And, therefore, the affirmation of Lotze is sufficient to meet the case: "When we characterize the inner life of the personal God, the stream of His thoughts, His feelings, His will, as eternal and beginningless, as never having been in rest and impelled out of no stand-still

into motion, we exact of the imagination no greater task than is required of it by every materialistic or pantheistic view."

Biblical teaching never lets us forget the distinction between God and the world, between Deity and cosmos or realm of nature, between Creator and creature, between Maker and that which is made. Dualism, in this sense, is kept clear and unquestionable. The dividing line is impassable. God is absolute, unoriginated, eternal Being; the world, in all its atoms and aggregations, is begun existence or being, temporal and dependent. All being that is not God is a creature of God. And by every conception of the two realities, the interval between the two kinds of existence cannot cease or disappear. Absolute, unoriginated Being cannot be contingent, originated, dependent being. Originated being can never be unoriginated or absolute. This teaching runs in open, translucent certainty through the pages of the Scripture revelation. It appears in the terms in which the work of creation is given its setting. God is the self-existent Being before the heavens and the earth, giving, in independent sovereignty of love, origin to the world. The world view is that of a begun existence and dependent order. And God is not drawn in abstract terms or attributive qualities or mere ideality, as "Force" or "Law" or "Thought," "a power not ourselves," but as complete and perfect *Personality*. This point needs to be emphasized; because it is the one at which almost every form of monism breaks away from Christian theism, and which, nevertheless, is at the very core of that theism. Not only is it at the heart of the conception of God involved in the account of His creational work, but it holds, in unfailing and ever characterizing force, through the entire Biblical portraiture of His administrative and providential dealings with men till the incarnation and redemptive ministry of Christ issued in the establishment of Christianity in the world with the same conception. Outside of the authority of Bible teaching, the profoundest and best reasoned philosophic thought of the Christian centuries has ever added testimony and force to the truth and certainty of these theistic teachings of revelation. They are basal and controlling in all the leading natural evidences that



suggest and assure the divine existence; in the cosmological argument, finding an absolute self-existent Cause for the origination of the world-existence; in the teleological, constrained, from purpose evident all through nature, to postulate an intelligent and personal Creator; in the moral, reaching the same conclusion, through the further light in which the divine Personality is seen to be supreme ethical Lawgiver. Thus, from both these sources of our knowledge of God, Christian theism has always maintained these truths as essential in the necessary conception of the being of God, and has been impatient of any denial.

Theology, therefore, true to Scripture and rational data, and availing itself of all the light thrown by advancing science, has, as not only warranted but necessitated, explained the relation of God to the world or universe under two or three specifications.

*First*, He is *transcendent* to it. As the personal Absolute Cause it, He is *before* it and *above* it. This relation is part of the essential truth of the principle of Causation. The Cause or creator is the logical *prius* to that which is produced.\* The truth of his transcendency reverberates through the Scriptures. God is "God over all" (Rom. 5 : 9 ; Eph. 4 : 6). "The heaven of heavens cannot contain Him" (2 Chron. 2 : 6 ; 6 : 18 ; 1 Kings 8 : 27). *Secondly*, He is *immanent* in the universe. This is a direct implication of His omnipresence. He fills all things with His presence and energy. "He is not far from every one of us ; for in Him we live and move and have our being" (Acts 17 : 27, 28). He is "through all, and in all" (Eph. 4 : 6). The divine

\* Though this conception of cause and effect is sometimes questioned, it is nevertheless absolutely correct. It is sometimes said that a cause is such only as it works effects, and thus is only simultaneous with its effect. But a "cause" must *exist*, as the very condition of its action in the production of an effect. A cause is such, only by its power to *work* effects, and it must *be* a power in order to operate. To reduce the term to mere simultaneity is to empty it of its essential meaning and leave but a *time* relation. The essential reality in a "cause" is an existent energy for the production of that which is not, but comes to be when the energy is exerted.



efficiency in creation was transitive and abides, not simply as an efficiency, but as personal presence. The mystery of this is enwrapped in the mystery of an infinitely complete and perfect Spirit. In a true sense God put Himself into nature—not as a *becoming nature* or an evolution and identification of substance, but a living Presence that is not nature. He *is* not nature, nor is nature He. It is the truth of a freely established *relation* between that which is God and Maker, and that which is not God but a creature of God. The divine will-energy which in creation God lodged as forces in nature, and which He continues in preservation, expresses the efficiency of His abiding presence. Neither the cosmic substances nor forces could continue to exist and operate in independence of the reach and touch of that abiding will. Nature's system of law is but the order and form in which that will realize itself. "Hence the system of law itself is absolutely sensitive to the divine purpose, so that what that purpose demands finds immediate expression and realization, not in spite of the system, but in and through the system." \*

But it needs to be distinctly observed, as a *third* specification, that this Christian theism does not mean that either the transcendence or the immanence is *absolute*. An absolute transcendence would involve the deistical separation of God from nature and the world, a constitution of the world as a self-sustaining and self-operating mechanism; and God would be simply outside and apart from it. He would be the absentee God of an utter separation; and nature and man would move on in a line of the combined working of inner tendencies and law of environment to the goal involved in their structure and place, without word or help from their Creator. An absolute immanence would involve a pantheistic dissolution of nature's movements into immediate products of God's will, and nature's activities into direct divine activity, obliterating "second causes."

This relation of God to the world, as both transcendent and immanent, gives place for both the action of "second causes,"

\*Borden P. Bowne, *Theism*, p. 228.

or what are termed natural forces, and for special divine action in and among nature's forces and laws. On the one side it accounts for all the uniformities of nature, the reign of law or enchainment in relations of cause and effect of which science speaks, and on the other, for the reality of providential ordering of history, the reality of supernatural revelation, miracle, and whatever responses the divine will of goodness in the Infinite Father may make to His children's needs or prayers. It presents nature's existence and laws as subservient to the divine plan of love and goodness, and forever susceptible to use and direction. It recognizes, as experience and science themselves attest, the elastic character of the system, ever open to the use and service of the will power of even human freedom, and much more fully to the touch of God for the accomplishment of the supreme moral and spiritual purpose in respect to man for which our physical earth exists. As God is before nature, above it, in it, under it and through it, without being a part of it, as its forces and laws are but the modes of His will for its preservation, we must think of Him as, through His omnipresence, abiding forever *free* for all the special providential causation which his wisdom may see needful, and choose for the consummation of his purposes of love. This theism thus opens to view a nature-constitution also that fits *man's* endowments and position as an intelligent moral agent, whose religious instincts call for fellowship with God, as they carry a sense of responsibility to Him, whose true life and blessedness are dependent on ethical conformity to the divine holiness and love, and who, as the life of the world shows, greatly needs divine instruction and direction for his right welfare and proper destiny.

But we must turn to the evolutionistic monism, the propaganda of which has for some time been peculiarly aggressive. This breaks with the long consensus of the Church's Biblical and rational theism, and in its leading representatives vacates all these fundamental adaptations to the religious nature and spiritual needs of man, which that theistic view has profoundly met and satisfied, in the faith and experience of believers through the Christian centuries. If continued and pressed to



the logic of both its negations and affirmations, it threatens to become a most revolutionary and destructive movement. It is impossible to feel that this is a part of genuine development or fuller understanding and application of Christianity to advancing conditions, still loyal to and proceeding upon its Scriptural, historic and essential content. Its breaks are too basal and vital; and the movement marks its import too significantly in an arbitrary Biblical Criticism which provides for the laying of other Scriptural foundations for reconstructing the fundamental view. The view itself, as being shaped and pressed by its leaders, has in it the logic of a practical surrender of historic Christianity. It still calls itself by the old name, but, noting the eliminations it makes and the enrichments *it claims* to afford, it, in its prevailing presentations, seems to be only a naturalistic religion, constructed in the name of science and postulates of evolutionist speculative thought, supported sometimes by researches and ideas which comparative theology is opening in the theosophies and religions of the pagan orient.

This monistic view of God and the world which is claimed to be demanded by scientific thought and its modern insight into nature's forces and modes, is a product of evolutionist speculation. The Darwinian theory of evolution does not indeed necessarily involve either atheistic materialism or any pantheistic conception of the world. There are many scientists, philosophers, and theologians who adopt the substance of Darwin's evolutionary theory, who are Christian theists in the sense in which Christian theism has been outlined. It is possible to think of evolution simply as the *mode* of God's free and absolute creation of the universe. But the Darwinian theory, in its surprisingly wide acceptance, has been the occasion of pressing forward the evolution idea under pantheistic type and identifying the natural and the divine as one and the same in essential being. The forerunners of the movement are found in the idealistic philosophies of Spinoza, Fichte, Schelling, and Hegel. "Spinoza more nearly represents the modern point of view than does any eighteenth century theologian, orthodox or deistic," says the professor of Philosophy and History of Religion in the

Union Theological Seminary, New York.\* The monistic view is shaped in various types of representation. While in all of them the distinction between God and the world is still verbally continued, the different types agree in asserting that, in reality, God and the world are only two aspects of one and the same being or substance. Their basal assertion is not of a "relation" between God and nature, but an affirmation of their substantial identity, as but different manifestations or forms of the One Absolute Existence that is at once and forever the "One and the All." The movement has its roots in the idealistic philosophy of Germany, but has been quickened in the general atmosphere of evolutionist science and has developed a new metaphysic or ontology. The diversity of forms in which its supporters set it forth is suggestive not only of the difficulty of the problem but especially of the uncertainty of the offered solution.

In the *American Journal of Theology* for July, 1901, Prof. R. M. Wenley, of the University of Michigan, has sympathetically outlined the movement, from its Germanic beginnings, in its transition and spread in Britain. He marks its progress in three stages. "First came the discovery of the Hegelian system and appreciation of its vast importance." He names here Dr. Jas. Hutchinson Stirling and the late Professor Wallace. "A second outgrowth followed, the result mainly of the demands made upon the leading idealists in their situation as academic teachers. A new reading of the history of philosophy, an interpretation of the origins of idealism itself, and a critico-constructive reaction upon the fundamental positions of the traditional British standpoint, were the consequence." Here he mentions Dr. Edward Caird's first work on *Kant*, the late T. H. Green's destructive distillation of Locke, Berkeley, and Hume, and Prof. Adamson's Lectures on *Kant*, and also the *academic teaching* of Dr. E. Caird, T. H. Green and Wallace, at Glasgow and Oxford. A third stage was reached in the late seventies, which he calls "the period of discipleship," which is

\* Dr. Knox, *The Direct and Fundamental Proofs of the Christian Religion*, p. 19.



explained as a fellowship of defense and propagation of the new views. The two brothers, John and Edward Caird, the first a clergyman and professor in the University of Glasgow, the second a layman and professor first at Glasgow and later at Oxford, men of fine intellectual endowments and culture, especially for speculative thought, are credited with being the chief and most influential representatives of the movement. Prof. Wenley adds a list of British authors and teachers (with their works), who have been influenced by it positively or negatively, or who have contributed to its extension. The list, including some men of British university training who have taught in America, is a surprisingly long one, and suggests the prevalence that must result from the continuous teaching of so many conspicuous educators, authors of books, and writers for periodicals, in their zeal for advanced learning, in so many and prominent educational centers, and carried thence through numberless channels to the minds of the people. The writer from whom we are drawing, quotes from a criticism, by Prof. Iverach, of Aberdeen, of John Caird's *Fundamental Ideas of Christianity*, some sentences intended to describe the effect of the work of the two Cairds: "What student of philosophy is there that has not fallen under their influence? Nay, whether students of philosophy or not, few men of our generation have escaped their influence. It has spread far and wide, has permeated art, science, literature, and theology. Owing very much to them, idealism has become the dominant philosophy in England, Scotland and America. When they began their work it needed courage for a man to profess to be an idealist, now it takes some courage to profess anything else. Idealism has captured most of the philosophic chairs of our Scottish universities, and its familiar phraseology is heard in our sermons." This representation is, doubtless, somewhat overdrawn, but may be taken as a magnified picturing of a really large movement.

As to its measure in the United States, we have not tried to form a list of its representative advocates, or to obtain statistics as to the extent to which it has found acceptance. But any one who has been taking intelligent note of what has been go-



ing on in our educational centers, in different universities, colleges, and theological seminaries, in the press's output of scientific theory, speculative philosophy, comparative history of religion, theology, and even general literature, cannot have failed to see the change that has taken place along this line. It comes to us in rapidly appearing volumes. Several journals of wide circulation are specifically devoted to its propagation. It is taught in the lecture-rooms where education is giving direction to thought, is heard in sermons to the people, and echoing through our poetry. Indeed, it has become incontestable that this philosophy is very largely a poetical product, the work of the imagination in visionary creative action, constructing in images of fantasy. Some of its advocates admit and even claim this as the way of deepest insight into the hidden mysteries of the world and God. Prof. E. Caird treats with favor Goethe's finding a "universe" in the "inner life" whose ideals may be "revelations" truer than history and containing the divine. Dr. Macdonald, in lectures to the students of King's College, London, maintains that the "poetical method is itself a natural law, and can never be unscientific," and says that "the poet often feels, and hence in some measure understands, the uniformity of nature in simplicity of law which is withheld from the experience and intelligence of the philosopher."

Sometimes this evolutionist monistic teaching designates itself "ethical monism," and asks belief and favor on the ground, conceded by all, that man, in his moral constitution, shares ethical qualities or attributes with God—though it is surreptitiously made to pass into a monism of essence by a representation that "finite spirits are circumscriptions of the divine substance."\* Sometimes it names itself "idealistic monism," carefully avoiding use of the terms "substance" or "essence," picturing the world or universe in abstract terms, as only a thought-existence, a self-evolution of "idea," "law," "force," "purpose," or "absolute thought," disregarding the fact that these and other abstractions have in themselves no objective existence, but ex-

\* Dr. A. H. Strong's *Christ and Creation or Ethical Monism*.

ist for ourselves only as we create them, and that the necessary presupposition for an idea, thought, purpose, etc., is a Thinker, and the order can only be, not that abstract thought evolves into the Thinker, but a Thinker develops these abstract ideas. Sometimes monism has been shaped in materialism—an evolution of matter in motion producing the world of nature and man. The absurdities of this view, however, have, these late years, been so thoroughly exposed as to leave it with little or no following among men of intelligence or philosophic learning.

We discover the revolutionary and destructive import of this monistic and pantheistic movement by looking specifically at some of its bearings. That it is in itself a thorough transformation of the traditional conception of God and the world, is not only conceded by its advocates, but claimed as its merit and reason for preference. We need, therefore, to look at its bearing on other truths that are fundamental and vital in the system of Christianity, as its nineteen centuries have known and understood this.

1. It shadows out of sight, if it does not fully vacate, the personality of God. It matters not that this is disclaimed by some. The fact remains. The Absolute Personal Being disappears—dissolved into abstractions, "law," "life," "consciousness," "force," "purpose," "tendency," "the Absolute," etc., some inscrutably transcendent principle, the product of the human idealizing faculty or imagination, all words of swelling sound, but empty of concrete essence or being. They do not bring a personal God into view. They leave Him without affirmation. As we know personality, or are able to conceive of it, it is marked and distinguished by self-consciousness, intelligence and self-determination in freedom. But these attributes express functions or activities—not concrete or personal being. The illogical vice of employing these abstract terms as designatives in this connection results in causing the reader's mind to rest upon them, without reaching a personal Creator or God. The evolutionary power and process are continually attributed to pure "will," "unconscious intelligence," "impersonal reason," "uni-



versal life," etc. But these expressions are but phrases, formed by abstraction, that themselves are made to take the place and do the work of God.

This shadowing away—not to say positive denial—of the divine personality, must at once change, if it does not annul, the Christian conception of man's relation to the personal love of God. Any view that does not clothe the thought of God in the strong light of such love, that resolves his love into an impersonal principle of goodness in the absolute world-ground, reaching all world-existence, especially man, in the absolutely eternal necessary self-evolution in which men have their being as temporal parts of the eternal One, must greatly and seriously alter the Christian sense of relation to the love of the heavenly Father. This evolutionary monism, being held, as it almost always is, as excluding any divine transcendence in the sense of supernatural action or manifestation, darkens away the adaptations of the Christian truth of the divine love by leaving no way or channel of touch for our help other than the evolutionary movement in nature as it is locked up in the unbroken relation of natural cause and effect. Though the theory, in phrase, seems to bring God very close to us, *in* us and *identical* in essence with us, yet in reality it does not allow us to contemplate His love as ever free and ready with special help to meet the needs and answer the prayers of His human children amid the ever-recurring contingencies of life, or act at all in any way or line of special providential direction or aid. The absentee God of deism could not more effectually dissolve the hope for any divine help other than that which the course of nature is eternally set to afford us.

2. But this first effect of monism, the confusion or obliteration of the personality of God and the consequent changing of the Scriptural view of the ever free readiness of the divine love to human needs and response to prayer, has thus already brought to view another great truth fundamentally included in Christian teaching, the truth of God's *supernatural Presence and action in the world*. It is instructive to recall and remember the fact that the development and acceptance of the evolutionist hypothesis

in its various forms, whether constructed on the basis of materialism, spiritual theism, or idealistic monism, have been attended with a rapid repudiation of the miraculous in the Scriptures and the sinking of Christianity to a place alongside of the other historic religions as but products of the religious nature of man. The anti-supernaturalistic type of the Higher Criticism finds its roots in this evolutionism, applying its principle to human life, society, and history. The conception of a supernatural revelation, along with its recorded miracles, is discarded. The idea of "revelation" is to it no longer a movement of God in self-disclosure and truth to man, a communication or instruction in addition to His self-manifestation in creation and through nature, but a movement and progress of man, by virtue of his religious nature and search, finding out God and the verities in the relation of men to Him. Christianity is an evolution of the religious aptitudes lodged in the human constitution—a human evolution moving on and carrying forward the divine aim or "intent" in the nature-evolution which prepared the world for man. The monistic or pantheistic evolution carries the divine into the human personality, and from this point "revelation" is evolved. But as to "miracle" or the "supernatural" as something beyond the revealment read from the human side in the cosmic and human constitution, this evolution will have none of it. The elder Caird recognizes that monism can concede the Christian revelation as "supernatural" only in this evolutionary sense of the *divine in man* reaching disclosure in advancing human thought and discovery.\* The younger Caird represents belief in the miraculous by the apostles and early Church as a remnant of Old Testament misconceptions and part of the tribute which had to be paid to Judaism, by reason of only partial apprehension of the spiritual nature of Christianity.† That belief was in the atmosphere, and "the Jews could scarcely receive the idea of a moral regeneration of man's life, except as the accompaniment, or even the effect, of a sudden divine interfer-

\* *Philosophy of Religion*, pp. 339-343.

† *Evolution of Religion*, vol. 11, pp. 234-236.



ence with the course of nature, by a Messiah who was exempt from all its laws." To illustrate St. Paul's remaining bondage to his Jewish creed, the Oxford professor mentions that despite the apostle's effort to enter fully into the spiritual meaning of Christianity, "he admitted one transcendent miracle [the resurrection of Jesus] as the basis of his faith, and expected another transcendent miracle to cut short" the Messianic agency. It is needless to quote from others. Every reader of the discussion of the the problems of religion and revelation, these recent years, knows that this evolutionism, whether in monism or the extreme higher criticism, has characterized itself in rejection of supernaturalism in the sense of any transcendence of the natural development of the world and man.

3. This leads to a further change of the Christian view—abandonment of Christianity's claim to be *redemptive* in its import and action. It claims to be more than a revelation of truth to help the evolution of men and social humanity. It stands in relation to man as lapsed into sin, in its bondage and guilt. It offers itself as showing and affording the way of forgiveness and renewal into the true life. The *supernaturalism* of Christianity has relation to this lapse and bondage in sin. The *creational* action of God constituted nature, and created man with endowments and conditions for a blessed life and destiny of fellowship with God, as "made in His image." We may assume that had not man corrupted his nature by abuse of his freedom the natural provision would have sufficed for his welfare and destiny. But the same free Love that created, and by so doing established nature's order, also freely, when the human need of salvation came, met it in a *super-natural* and redemptive administration, to make recovery and attainment of right destiny possible. And the note of *redemptive* recovery of man sounds through all the Scriptures, as records of a Providential movement revealing and establishing a redemptory economy. From the horrible reality and bondage of sin, with its misery-creating disorder, monism, in its rejection of the Christian truth of a supernatural administration and activity in the world, offers no redemptive provision, but sets men to ethical self-culture of



their own competent "divine humanity." The ethical evolution is to bring the individual consciousness of men into realization of their oneness with God.

4. The conception of *sin* must also be changed. Christian doctrine views sin as intrinsically evil, something that "ought not" to be, a breach of duty to God or to men, deserving and drawing the Divine displeasure. But monism teaches that men are parts of the One Absolute Being eternally and everywhere self-identical, at once God in man and Man in God, and holds that the world-system or order is eternally God's own by self-evolution. In this view that which we call sin must either belong to God or be but an appearance. How can that which is of the very substance of God sin or become immoral? Prof. Royce explains: "As the Absolute is identically our whole Will expressed, our experience brought to finalty, our life individuated, so on the other hand we are the divine, we are the divine as it expresses itself here and now; and no item of what we are is other than an occurrence within the whole of the divine existence."\* There can be no real separation or diremption of the divine in man from the divine in God. And so sin is explained in corresponding definitions—"finiteness, limitation of knowledge," "blindness or imperfection of insight," "inattention," "narrowness," and failure thus to bring the meaning of the Divine Will in individual selves into true harmony with the Absolute Will; acting sometimes in actual strife with this Will, in oneness and full harmony with which are to be realized the goal of life and the supreme good. As thus explained sin becomes simply "good in the making," or "the soul of goodness in things evil."† Surely this transient phase of "finite knowledge," "limited insight," "inadequate attention," "narrowness," and consequent unethical striving in individual parts of the Absolute or Godhead, is something far different from the idea of sin in the Biblical view as free disobedience of men to their infinitely holy, good and loving Creator and rightful Ruler.

\* *The World and the Individual*, p. 408.

† Prof. Royce, *The World and the Individual*, pp. 347-360.

whose plea is "O do not that abominable thing which I hate," and whose goodness seeks the overthrow of the evil and recovery from its ruin through a divine self-sacrifice in redemptory provision.

5. The monistic view changes and practically rejects the Christian truth of the *incarnation* and the *Person of Christ*. Though it might seem to offer a solution of the mystery of a divine incarnation in the Person of Christ, it denies it in its Scripture and Christian sense. It seems easy, on this pantheistic theory, to think that in Him there was reached the full consciousness of identity with God, and that thus He was among men a true revelation of God and a type of the perfect Man. He might seem to be an adequate and authoritative teacher of the things of God, while at the same time the pattern of the perfection of humanity. But this is not the sense in which the Christian view and faith have understood the truth from first till now. When monism speaks of the divinity of Christ it means only that He is divine in the same way as *all* men are divine in their measure with different degrees of consciousness of the fact. The voluntary incarnation of Him who in the beginning was God, but took on Him the form of a servant and was made in the likeness of man, "God manifest in the flesh," a Saviour who is God, with all the attributes of God, disappears in a human Saviour in whom evolution has exalted the common God-consciousness of humanity into unique degree. Evolutionist monism calls for a complete transformation of the Christian doctrine of the Person of Christ.

6. The metamorphosis of truth heretofore held as essential and vital in Christianity extends to many other doctrines. The doctrine of *prayer*, as having, under a divine supernatural administration and its providential significance, efficacy, not simply as a subjective exercise, a self strengthening and self-developing force, but as objectively reaching God above us and securing actual response according to His supreme wisdom and will, is rejected and lost in the haze in which pantheistic representation hides away the truth of the personality and loving fatherhood of God. The idea of *faith* is changed from its being the ap-



prehension and appropriation of the redemptory grace of God in our Lord Jesus Christ, provided through His propitiation and righteousness, into ethical aspiration and confidence in the perfect monistic evolution to carry individual divineness into realization of its oneness with the Absolute. The ground or standard of the *moral law* is transferred from its basis in the eternal and unchangeable nature and will of God to the principle of utility or 'worth judgments' developed by progressive unfoldment of the meaning of human aspirations. The truth of *freedom*, or self-determination in human personality, is submerged in the necessary evolution of 'The Infinite' which has been put in the place of a personal God. Despite the effort of some monists to save the Absolute Divinity from identification with necessity or fate, the logic of displacing the personality of God means determinism or fate as the fact for both God and man.\* The impersonal cannot be the parentage of personal freedom. The Christian doctrine of the *resurrection of the body*, so distinctly declared by Christ and the Apostles and resounding through the Church's worship in the Apostles' Creed, is discarded because of its miraculous import, or resolved into the different truth of the rising or ascent of the soul into a higher stage of life when the body dies. The tendency to this shows itself widely in the new evolutionist trend. The doctrine of the *personal immortality* of the soul is being displaced by some who substitute the immortality of the race or abstract humanity, the elevation and perfecting of which is the intent or goal of evolution. Though a metaphysic for the personal immortality of the individual is constructed by some monists, as by Prof. Royce,† the more direct logic of evolutionism is the passing of the individual in the onward movement of the life of the race. And we hear notes of teaching that we should accept the situation, satisfied to have our temporal existence used in contributing to the race-perfection.

All these changes and transformations, and others that might

\* So Dr. Schurman in *Andover Lectures*, pp. 173-178. So also Dr. Hill, *Genetic Philosophy*, p. 334.

† *The World and the Individual*, pp. 431-446.



be pointed out, surely justify the assertion that this monistic movement is revolutionary and destructive. It is not progress and enrichment, by recent knowledge, upon the basis of the old truth. When we look at the offered reconstruction, comprehensively and analytically, a reconstruction in which the old truths have disappeared or present altered face and meaning, we are not surprised to hear its most prominent protagonist, at Oxford, call it a "*new Christianity*."\* But "new religion" would seem a fitter designation, in view of the incongruity of using the name of Christ to designate a speculative religious theory, departing in so many and vital points from His clear teaching as given in the historic records of it, and interpreted and developed by His apostles under the promised guidance of His Spirit.

This paper, as will be observed, is not an argument or effort to exhibit direct disproofs of the monistic theory. It may be said that if it is essentially true we should accept it with all its consequences. Emphasis is often laid on the duty and safety of following the truth wherever it leads. But the consequences of acceptance of theoretic views are in themselves just criteria of truth. This principle applies with mighty force here. If the consequences of the new theory have been fairly indicated, they are reasons for rejection of its claims to truth. If the Christian teaching that has for nineteen centuries held the mind and heart of Christendom, and met the spiritual needs of men, even in periods when some alien elements and perversions impaired it, is threatened with such loss of its constructive foundations or vital truths, or such emptying of these truths of their original and organic meaning, we ought to take this as an emphatic suggestion that the movement is not one of truth but of error, and to halt before accepting it.

\* *The Evolution of Religion*, by Edward Caird, ii., p. 322.

## ARTICLE II.

## THE LUTHERAN PREDESTINATION CONTROVERSY.

BY PROFESSOR J. W. RICHARD, D.D., LL.D.

The Concordia Publishing House, St. Louis, Mo., has sent to THE LUTHERAN QUARTERLY a pamphlet of forty-eight pages, bearing the following title: *Die Grunddifferenz in der Lehre von der Bekchrung und Gnadenwahl. Vortrag, gehalten vor der freien Conferenz zu Watertown, Wis., am 29 April, 1903. Von F. Pieper. Nebst einem Appell an alle Luthcraner die sich über den Lehustreit in der americanisch-Lutherischen Kirche ein Urtheil bilden wollen.* That is: "The fundamental difference in the Doctrine of Conversion and Predestination. A Lecture delivered before the 'free conference' at Watertown, Wis., April 29th, 1903, by F. Pieper. Also an Appeal to all Lutherans who would form a Judgment on the Doctrinal Controversy in the American Lutheran Church."

No one can deny that there has been a great deal of theological *polemic* in the American Lutheran Church during the last fifty years. For the most part the strife has centered round a few fundamental principles, and consequently has been divisive in its nature. The evil that has resulted from the strife will pass away. The good will abide. There can be no doubt that the Lutheran Church in America, as a whole, understands itself better today than it has ever done before. The controversies through which it has passed have been educative. Theological teachers and pastors have learned more highly to appreciate the depth, the fullness and the reasonableness of the Lutheran faith. They have also learned, and are learning, to exercise a broader and more generous charity for each other, based in part at least on the discovery that Lutheran theologians and teachers have not always seen eye to eye in regard to all the doctrines believed to be taught in the divine word, and have not always



agreed to state those doctrines in forms of words that mean the same thing. Moreover, recent researches among the *origines* of Lutheran history have brought out facts that modify not a little some traditional conceptions. The consequence is that as the horizon has broadened, so men have broadened with it. As a Church we do not stand, and cannot stand, exactly where we once stood, or at least thought we stood. The ground under our feet is still the foundation of the prophets and apostles, but the parallax has diminished, because the point of view has changed.

*Tempora mutantur et nos in illis mutamur.* The Lutheran Church in this country seems to have entered on an era of *Irenic*. Free conferences are the order of the day. The object set before such conferences is the removal of differences of view in regard to important doctrines taught, or supposed to be taught, by the Lutheran Church as such, and the bringing about of a better understanding between, and perhaps the union of, some of the separated bodies bearing the same name, and claiming the same paternity. Such an object, provided it be not attended by the sacrifice of conviction and of principle, and be not promoted by a sentimental desire to have "one great Lutheran Church," ought to excite the sympathy of all who breathe the Saviour's prayer that his followers may all be one, as he is in the Father, and the Father is in him.

The *Lecture* before us charity compels us to interpret in the light of the foregoing observations. It is firm in principle, that is, in the inculcation of what its author affirms to be "the position of the entire Synodical Conference and especially also of the Missouri Synod" (p. 29), but it is irenic in tone and temper, and in this respect it contrasts commendably with much of the polemic literature on the same subject that proceeded from the pen of the late Dr. Walther, Professor Pieper's predecessor in the chair of dogmatic theology in the chief theological seminary of the Missourians. It purposely avoids all reference to the writings of the Missourians and their opponents on the subject of Predestination, and discusses "the separating anti-



thesis" from the standpoint of certain doctrinal propositions of the sixteenth and seventeenth centuries.

PROFESSOR PIEPER'S METHOD.

The question which Professor Pieper tries to answer is this: "Why are not *all* men converted and saved, or more accurately expressed: Why are *some* men *rather than others* converted and saved, since the grace of God in Christ is general, and since all men are alike in the same condition of depravity?" Or: "*Cur alii prae aliis?*" After adverting to the fact that this question has been the crux theologorum of all ages, and that it has divided, "the so-called confessional Lutherans" of America, Professor Pieper quotes that rock of offence to all rigid adherents of Article II, of the Form of Concord, viz., Melanchthon's celebrated passage about Free-will, the *liberum arbitrium*. But he quotes it just as all who differ with Melanchthon are in the habit of quoting it; that is, he gives so much of it as suits his purpose: "Cum promissio sit universalis, nec sint in Deo contradictoriae voluntates, necesse est, in nobis, esse aliquam discriminis causam, cur Saul abjiciatur, David recipiatur, id est, aliquam esse actionem dissimilem in his duobus;" and in like isolation, following the Form of Concord itself, that other passage from the same author: "*Liberum arbitrium est facultas applicandi se ad gratiam.*"

This method of excerpting does the great Preceptor essential injustice. He should have the credit and the benefit of all that he has written on this difficult subject of the Will in its relation to the word and work of God in the matter of man's salvation. Melanchthon himself is known to have protested against such a method of quoting one of these very passages. Dr. Jacob Runge, an unimpeachable witness, wrote to Jacob Andreae, one of the authors of the Form of Concord, May 29th, 1584, as follows: "You yourself remember, when at Worms in 1557 Master Philip was asked by Master Brentz, whether he spoke of man *us* regenerate or as unregenerate, when he said *liberum arbitrium esse facultatem applicandi se*

ad gratiam, that he begged that the three preceding lines in the context of the *Loci Communes*, be considered, viz: *Scito velle Deum hoc ipso modo nos convertere, cum promissione excitati luctamur nobiscum, invocamus et repugnamus diffidentiae nostrae et vitiosis affectibus.*" To which Dr. Runge very pertinently adds: "It is easy to determine whether such things can exist and take place in an unregenerate man."

We now quote the entire paragraph, together with the three lines of context, that the words in question may be understood as Melanchthon begged that they should be: "Know thou that God wills to convert us in this very way, when, having been moved by the promise, we strive with ourselves, pray and resist our distrust and other evil affections.

"Therefore some ancients have thus spoken: Free will in man is the faculty by which he applies himself to grace; that is, hears the promises, strives to assent, and abandons sins against conscience. Such things do not take place in devils. Therefore the difference between devils and the human race should be considered. These things will become clearer when the promise is considered. Since the promise is general, and since there are not contradictory wills in God, it is necessary that there be some cause of the difference as to why a Saul is rejected and a David is accepted, that is, it is necessary that there be some different action in these two. These things rightly understood are true, and practice in the exercises of faith and in the true consolation, when minds rest on the Son of God as set forth in the promise, will illustrate this union of causes, viz., of the word of God, of the Holy Spirit, and of the Will."\*

But let us include more of the context, not in isolated excerpts, but in full paragraphs: "Moreover it must be known that the Holy Spirit operates through the word of the Gospel heard, or made the subject of meditation, as is said in Galatians, 3: 14: That we may receive the promise of the Spirit by faith.

\* This quotation is taken from the *Loci* of the third period, 1543-1559. C. R. 21, p. 659. The passage: *Liberum arbitrium in homine facultatem esse applicandi se ad gratiam*, first appeared in the edition of 1548. But "the three causes" first appeared in the edition of 1543.



And often has it been said that those who meditate concerning God ought to begin with the word of God, and ought not to seek God without the word. When we begin with the word, here concur the three causes of a good action, the word of God, the Holy Spirit and the human will assenting to, and not opposing, the word of God. For it is able to cast it off, as Saul cast it off by his own will, but when the mind hears and gives heed, and does not resist, and does not yield to doubt, but by the assistance of the Holy Spirit tries to assent, in this struggle the will is not inert.

"The ancients have said that when grace precedes and the will follows, good works are done. Thus Basil says: 'Only will, and God anticipates.' God precedes us, calls, moves, assists, but let us take care not to resist. For it is evident that sin arises in us, not in the will of God. Chrysostom says: 'But he who draws, draws him that is willing.' So also in this very passage of John it is said: Every man therefore that hath heard, and learned of the Father, cometh unto me. He commands to learn, to hear the word, and not to resist, but to assent to the word of God, and not to yield to doubt."

These fuller quotations present Melanchthon's doctrine of the will and of the *three concurring causes* in a light very different from that in which it is exhibited by Professor Pieper and by those who, like him, seek to down Melanchthon by appealing to the Form of Concord, of which the Professor says: "The position of the Form of Concord, must be accepted by the theology of *all times*, if it would make good its claim of being a scriptural theology," p. 13.

It is to be observed that Melanchthon says that the Holy Spirit operates through the word of the Gospel, when that word is heard and is made the subject of meditation; that we must begin with the word of God; that grace must precede before the will can act to do good works. Nowhere is it admitted in sound Lutheran teaching that the Holy Spirit operates otherwise than through the word of God; and equally is it in accord with sound Lutheran teaching that man has the ability to hear and to meditate on the word of God. Moreover, it is a Lutheran doctrine



that there is a divine potency active in the word of God. It illumines the understanding; it appeals to the heart and conscience of man. He who hears it is not in a state of pure nature. A new religious and moral factor has come before him. He is no longer wholly without excuse. But in addition the Holy Ghost comes and shows the meaning of the divine word, and by that subtle but powerful influence exerted by spirit upon spirit, excites the mind. In a word grace *precedes*. It is nowhere the teaching of Melanchthon that the will of man takes the *initiative* in the work of salvation. In these *Loci*, in the context of the paragraphs now under review, he says: "The carnal man perceives not the things that are of the Spirit of God, that is, he does not really know that God is angry with sin; he does not know the anger; he does not really know God, as David, when committing adultery, did not yet know the anger of God, but afterwards knew it when he was again quickened by the Holy Spirit. But Saul turned away from God, did not call on him, determined not to be assisted by God, did not confide in God." Here comes in the *aliqua actio dissimilis* of which Melanchthon speaks. David acted in one way with reference to the word of God, and Saul in quite a different way. God treated both as personalities, as active, responsible agents, not as passive subjects. Where is the record that denies that there was "some cause of the difference" residing in or proceeding from the two men? It is not said that the one was elected, and the other was reprobated, or that the one was effectually called, and the other ineffectually, that is, without sufficient grace or assistance from the Holy Ghost. The one inquired of a woman that had a familiar spirit, and obeyed not the voice of the Lord. The other said: "I have sinned against the Lord." Perhaps no one ever stated the essence of the case better than Melanchthon has done in the context of which we have been speaking: "The madness of the Manichaeans must not be allowed. They imagine that there is a certain number of persons whom they call 'ὕλικου'ς καὶ Χοϊκούς, who are not able to be converted. Conversion did not take place in David as a stone is converted into a fig tree. But the Free-will in David

does something. When he heard the rebuke and the promise, he volens jam et libere confesses his fault. His will (*voluntas*) does something when it gives attention to this word: The Lord hath taken away thy sin. And when he strives to pay attention to this word, then he is assisted by the Holy Spirit, as Paul says, Rom. 1 : 19 : The gospel is the power of God unto salvation to him who does not resist, that is, does not despise the promise, but assents to and believes it. And again, the Gospel is the ministry of the Spirit. Also: That we may receive the promise of the Spirit."

There is no Pelagianism in this passage, nor indeed in anything that Melanchthon ever wrote. Pelagius begins with the human will, and seems to be unconscious of the fact that morality has its roots in religion. Melanchthon invariably begins with the word of God: *Ordinur a verbo*, and with the Holy Spirit: *Adjuvante etiam Spiritu Sancto*, and with precedent grace: *Praecedente gratia, comitante voluntate*. "This sentiment must be maintained and is true: The human will is not able without the Holy Spirit to produce the spiritual affections which God requires, viz., the true fear of God, true confidence in the mercy of God, the true love of God." "But God instituted the ministry that the word might be received, that the mind might meditate on and embrace the promise; and while we resist unbelief, the Holy Spirit is at the same time active in us.

"Therefore, to those who excuse their inactivity because they think that Free-will does nothing, I reply: On the contrary it is God's eternal and unchanging command, that you should obey the voice of the Gospel, should hear the Son of God, should acknowledge the Mediator. How terrible a sin it is not to be willing to behold the Son of God, the Mediator given to the human race! I cannot, you say. Yea, in some manner you can, and when by the voice of the Gospel you console yourself that you are assisted by God called upon in prayer, know also that the Holy Spirit is active in that consolation. Know that God in this very manner wills to convert us, when, quickened by the promise, we strive with ourselves, pray, and resist our unbelief and other vicious affections."



Thus in every instance Melanchthon comes back to the point that conversion *begins* with God and is carried forward by the *active agency* of the Holy Spirit. In a word, grace *always* precedes. The will becomes active only under excitation from above. Without such excitation "human nature is oppressed by sin and death, and the magnitude of this evil condition cannot be comprehended by the human judgment, but is seen in the revealed word of God." It is Christ "who takes away sin and death and restores human nature. I have now spoken of the chief evils, which human nature cannot remove. In so far therefore is the will captive, not free, namely, to remove the depravity of nature and death." In not a solitary instance does Melanchthon represent human nature, or any action of the will, as a *causa meritoria* of salvation. The promise extends to all men, but salvation is by grace alone. That all men are not saved, not God, but man, is the cause, and in this conclusion Melanchthon harmonizes perfectly with Luther, who says: "If God does not will death, it must be imputed to our will that we perish, for he wills that all men be saved, inasmuch as by the word of salvation he comes to all, and it is the fault of the will, which does not admit him. \* \* *Volui et tu noluisti.*" \*

These long quotations from the great Preceptor must certainly make an impression on the reader very different from that made by the brief excerpts torn from their context by Professor Pieper. And yet we scarcely think that we have done Melanchthon full justice, for the reason that we have not quoted enough. We have really not told what Melanchthon means by *De Humanis Viribus sue Libero Arbitrio* with which he heads that chapter of his *Loci* from which all of our quotations have been taken. *De Humanis Viribus*, literally translated into English, is, *Of the Human Powers*. But this is ambiguous, and may have reference to the physical, or to the intellectual, or to the moral powers. The *De Libero Arbitrio* finds a literal translation in, *Of Free Will*. But this is not ade-

\* Erl. Ed. Op. Lat. Var. Arg. VII, 222-8.



quate, neither is the compound word Free-will, by which we have uniformly translated it, adequate. Neither is *Liberum Arbitrium* identical with *Voluntas*, as the power or faculty of the human soul for choices, the self-determining activity and essential freedom of which are denied only by fatalists. We must fall back upon Melanchthon's own definition as given in these *Loci*: "Mind and Will (*Voluntas*) conjoined are the liberum arbitrium. Or liberum arbitrium is called the faculty of the will for choosing or seeking those things which have been made known, and for rejecting the same, which faculty in the uncorrupted nature was far more glorious; now it is manifoldly impeded, as we shall show later. But now I explain the word in the most general way. It was of the liberum arbitrium that Fabricius refused to accept the gold offered by Pyrrhus, or that Antigonus refused to look at the offered head of the slain Pyrrhus. But in the speech of prophets and apostles are the words Mind and Heart, both of which are used for the intellect and the will truly and not seemingly willing something; that is, they contemplate the judgment and real, not seeming, appetites, nor an external work only."

Now, according to the teaching of Melanchthon the liberum arbitrium can know and do the things appertaining to this life, and this is shown by the references to Fabricius and Antigonus. But he nowhere says that this liberum arbitrium (mind and will conjoined) can know or love God, or can of itself apply itself to Grace. On the contrary in the edition of the *Loci* of 1543 he says expressly: "In regard to the liberum arbitrium we must know that men cannot satisfy the law of God. For the divine Law requires not only external deeds, but internal purity, fear, confidence, the supreme love of God, perfect obedience, and prohibits all vicious affections. But it is evident that in this corrupt nature men cannot render such perfect obedience." And in the following paragraph: "Without the Holy Spirit the human voluntas cannot work the spiritual deeds which God requires, the true fear of God, true confidence in the mercy of God. \* \* \* Without the Holy Spirit it is

not possible to conceive the spiritual affections which God approves.

"They who are led by the Spirit of God are the sons of God. Also, if any man have not the Spirit of Christ, he is none of his. These two passages are very clear, and they plainly testify that there is need of the Spirit in order that we may obey. But it is evident that by the words Holy Spirit, is meant not the human reason, but the Spirit of God working in our souls."

Not less clearly and emphatically is the same doctrine of the total spiritual inefficiency of the natural liberum arbitrium, and the absolute need of divine assistance, taught in the last edition of the *Loci*. The liberum arbitrium in homine facultatem esse applicandi se ad gratiam, is no exception, since it is introduced by the "Therefore some ancients thus have spoken," and by the three lines of the context, in the light of which, as Melancthon begged, it should be interpreted, that is, as having reference to the regenerate.\* And that the last vestige of doubt may be removed we now quote from his "definitions," delivered at Torgau and Wittenberg in 1552 and 1553: "The freedom of the human voluntas after the Fall, even in the unregenerate, is the faculty by which man can regulate his movements, that is, by his external members he can perform actions that are and that are not in harmony with the law of God, and various ones of both kinds. But he is not able *without the light of the Gospel* and *without the Holy Spirit* to remove doubts from the mind and vicious inclinations from the heart. But when he *is drawn* by the Holy Spirit he can follow and he can resist. Therefore the freedom becomes greater when the hearts renewed are governed by the Holy Spirit, as Paul says: They that are led by the Spirit are the sons of God. And then freedom is the faculty by which the regenerate man is able to obey the governing Holy Spirit, and not only to regulate the movements, but also to retain in the heart affections pleasing to God; and when the *word of God* and *the Holy Spirit* *precede*, he is

\* See Dr. Runge's letter to Andreae in Frank's *Theologie der Concordienformel*, I, pp. 198-9.



able also to resist vicious affections; and by his own will, without coercion, he is able to depart from the word of God and to will things contrary to the word of God; as Saul and David voluntarily, by their own will, and without coercion, went astray" (*italics ours*).

PROFESSOR PIEPER'S INTERPRETATION OF MELANCHTHON.

Not only has Professor Pieper excerpted Melanchthon, but he has interpreted him. The first excerpt he has interpreted as follows: "He (Melanchthon) meant to say: The grace of God is universal, it extends not only to a David, but also to a Saul. If now nevertheless David is saved, and Saul is rejected, this must have its reason in the fact that David, as compared with Saul, demeaned himself better towards the word of God and grace" (p. 7). On the next page he says: "Just so soon as he (Melanchthon) comes to the question: Why are not all men converted and saved, or, Why some before others—there the cause of conversion and of salvation lies in the *better conduct of the person*."

Now, this is by no means what Melanchthon says. He says not one word about *better conduct*. Better conduct implies merit, and this is utterly inconsistent with the emphasis that Melanchthon everywhere places on the *sola gratia*, and on the total inability of the natural man, of the man unenlightened by the divine word, unquickened by the Holy Ghost, to do a single thing that is spiritually acceptable to God, or that can in any sense be called evangelical righteousness. In proof of this, and in complete refutation of Professor Pieper's interpretation, we quote again a passage which stands in all the editions of the *Loci* of the third period: "Without the aid of the Holy Spirit the human will is not able to produce the spiritual affections which God requires." And in the edition of 1543: "The Gospel teaches that in nature there is a horrible corruption, which resists the law of God, that is, makes it impossible to present perfect obedience. And this corruption the human will is not able of itself to remove from nature; so also in regard



to death, which is the most proper fruit of that corruption, it cannot of itself remove it from nature. But in human nature the blindness is so great, that we are not able properly to understand that corruption. Hence we do not perceive how great is the weakness of the human powers. If we could rightly know this, then only could we understand that men are not able to satisfy the law of God."

These quotations absolutely exclude every phase and feature, every form and lineament, of the conception of *good conduct*, as a *causa meritoria* of salvation, or as being the cause why a person is saved. Between *aliqua actio dissimilis* and "better conduct," Professor Pieper's *besseres Verhalten*, there is no necessary connection, and *besseres Verhalten* is no proper translation of Melanchthon's *aliqua actio dissimilis*. It is the teaching of Melanchthon that men are saved by *grace alone*.<sup>\*</sup> But men act differently toward the grace offered to all. Such is the plain teaching of the Scriptures, as it is also a fact of common observation. And this *aliqua actio dissimilis* is beautifully illustrated by Melanchthon in the German edition of the *Loci* of the third period: "Sometimes the choice proceeds from Free-will, and not from God, as when David resolved that he would take the wife of Urias and commanded that she should be brought to him. In Joseph when he would not consent to fornication, that power certainly comes from God, who rules and strengthens Joseph. Accordingly his will follows obediently, without coercion, and commands his eyes, mouth, hands and feet to avoid this fire. In such works the will is not a block or a stone; but God commands us to give earnest diligence in ruling all our members. Hence the declaration: *Praeunte gratia, comitante voluntate*, that is, the divine grace

<sup>\*</sup>As proof positive that Melanchthon affirms and reaffirms that "we are justified before God by faith alone," and that in conversion the action of the will is absolutely destitute of merit, we point with confidence to official documents written by him for and in connection with the Colloquy of Worms in 1557 and the Frankfort Recess in 1558. C. R. 9 : 367-8 ; 403 ; 468, where he expressly rejects any such conception as that man has merit ; and inferences to that effect from his premises he denounces as "malicious inferences," and as "cavils." See also pp. 495-6.

and assistance draw man to good works, yet in such a way that the Will follows and does not resist. For David fell of his own Free-will, and without coercion, and Joseph also could have fallen (also hette auch Joseph mügen fallen"). Here is *aliqua actio dissimilis*. The one man acted under the determination of his own *liberum arbitrium*. The other acted as directed and strengthened by God. According to the principle of *gratia universalis* the divine grace and help were common to both. In the one case the will followed. In the other case the will resisted. In both cases the will is neither a stock nor a stone, but a free self-determining personality which has not lost absolutely the image and likeness of God, and whose crowning glory is its essential freedom. In this free self-determining personality is a capability of religious and moral action. This capability is that of a living intelligent creature. This living intelligent creature receives impressions, and in so far it is *passive*; but it is of the very nature of this living intelligent creature *to respond* to impressions; that is, it perceives and knows, and puts forth intelligent choices, which are *acts*, exertions of power.

But it is the reiterated teaching of Melanchthon, as our quotations abundantly show, that no act of the unillumined, unassisted *liberum arbitrium* can satisfy the law of God, or can produce the spiritual affections that God approves. All its choices are averse from God, and from the spiritual import of the law. At this point Melanchthon stands in direct opposition to the Pelagians, whom he condemns times without number. But in affirming the essential freedom of the human will, its natural and inherent capability of responding to impressions, he opposes the Manichaeans, whom likewise he condemns times without number. In his view, when the voice of the gospel calls, and the Holy Spirit operates through the gospel, there is cause for *aliqua actio* in man. *Praecedente gratia, comitante voluntate, bona opera fieri*. Only under this condition can the will *obey* the voice of the gospel. But by its own natural power it can resist the voice of the gospel and can reject the promise of salvation. In the one case, as in the other,



there is *action*, a determination of the will. To deny this is to deny what every man experiences in his own consciousness, is to take away all feeling of responsibility, is to renounce the possibility of religion, is to reduce man to the condition of a stock or of a stone. Under the active agency of the divine word and the urgency of the Holy Spirit, the *liberum arbitrium*—mind and will conjoined—becomes a battle-ground on which man's *actio* becomes an *aliqua causa discriminis* why a Saul is rejected and a David is accepted, albeit without even the least intimation of merit, or of "better conduct" in the religious sense, just as there is no merit in the executive volition of the beggar who extends his hand to accept an alms. Hence Professor Pieper does Melanchthon's theology great injustice when he says: "According to the position of Melanchthon David says: 'That I, David, am saved, while Saul is lost, I owe to my dissimilis actio, to by better conduct.'" Such is no more the theology of Melanchthon than it could have been the boast of David. It is the reiterated teaching of Melanchthon, as it would have been the grateful song of David in his own case, that man is saved by grace alone. The *praeexunte gratia* is the cause of the *comitante voluntate*. But inasmuch as man is a rational being, possessing essential freedom of will, the *comitante voluntate* is a *sine qua non* of salvation, *aliqua causa discriminis* between David and Saul. "Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith." But what is the law of faith? It is that which Melanchthon had already taught in the Apology: "Faith is not only knowledge in the intellect, but also confidence in the will, that is, it is to will and to accept that which is offered in the promise"\*—where *velle* and *accipere* mean *action* in man, not mere passivity. So that as regards the essential thing in question, what Melanchthon teaches in the *Loci*, the Church teaches in the Apology. Man is not a block nor a stone. As over against the action of divine grace he holds himself in conversion as a free personality. When God draws by the application of means suited to the nature of a free per-

\* Article III, Müller, section 183.



sonality, that free personality has power to follow, or, to resist, the drawing.

Very unfortunate also is Professor Pieper in other efforts to interpret Melanchthon. After quoting a number of passages of Scripture, such as Rom. 8 : 7 ; 1 Cor. 2 : 14 ; Eph. 2 : 15 ; Eph. 1 : 19, 20, he says: "Through all these passages Melanchthon draws a broad line. He says Yes, where the Scripture says No. The Scripture says of the unconverted man: οὐ δύναται γινῶναι. Melanchthon says: δύναται γινῶναι, liberum arbitrium est facultas applicandi se ad gratiam. The Scripture says of the will of the unconverted man: ἔχθρα εἰς θεόν. Melanchthon says of the same will, that it is assentiens et non repugnans" (p. 18). The Scripture (1 Cor. 2 : 14) does indeed say that the natural man, ψυχικός ἄνθρωπος, cannot know the things of the Spirit. Now, will Professor Pieper, or will any man, tell us where Melanchthon ever said that the unconverted man *can know* the things of the Spirit? Instead of awaiting an answer to our question from any living mortal, we turn to Melanchthon himself. In the *Loci* of 1543 we read: "1 Cor. 2. The natural man perceiveth not the things which are of the Spirit of God. For the ψυχικός man means the man living the natural life, that is, by the natural sense and reason, without the Holy Spirit. For thus in this passage Paul distinguishes the natural man from the spiritual. For although the knowledge of God is naturally impressed upon man, yet this is so obscured that the mind cannot rightly assent to it, but doubts whether God cares for us, or punishes, or will pardon, or hear. This doubting brings it about that minds do not truly fear God etc."

Still more energetically does Melanchthon reply to our question in the German edition of *Loci* of the third period: "1 Cor. 2: The natural man comprehends not the Spirit of God; that is, all the natural powers in us, soul and heart, are without God; are full of doubt; in them is no true faith in God; they do not perceive the wrath of God; are stolid and hard; and thus they feel punished when they are not comforted through the Son of God by the gospel and the Holy Spirit; and when there is in them only the working of the

natural powers, there is vain doubt and eternal death, as in Saul, Ahithophel, Judas, and in many others."

And again: In the Reply to the Bavarian Articles, published only a few months before his death, and reaffirmed in his last Will and Testament, written the day before his death, as his "Confession against the Papists, the Anabaptists, Flacianists, and the like," Melanchthon says: "I expressly condemn the Pelagians, who imagine that there is no original sin, and so magnify the *liberum arbitrium* as to say that man by his natural powers, without the Holy Spirit, can satisfy the law of God by internal and external obedience. I turn with horror from these blasphemies, which bring reproach upon the Son of God and upon the Holy Spirit, and destroy the true doctrine of the law, of sin, of grace, and of the benefits of God, which are bestowed upon us through the Son our Lord Jesus Christ, and through the Holy Spirit. And I embrace the word of the Son of God: If the Son shall make you free, ye shall be free indeed. And the words of Paul: They who are led by the Spirit, are the sons of God. Also: If any man have not the Spirit of Christ he is none of his, and I give thanks to God for these very great blessings, for the gift of the Son and for the Holy Spirit. Sin and death *cannot be removed by the liberum arbitrium* of men; nor is the human will able to *begin* internal obedience without the Son of God, without the gospel, without the Holy Spirit. Such liberty does *not* belong to the human will."\* (Italics ours.)

We think the reader will regard Melanchthon's answer to our question as a complete refutation of Professor Pieper's allegation, that Melanchthon says of the unconverted man *δυναται γνῶναι*. And as for the *liberum arbitrium est facultas*, etc., by which Prof. Pieper attempts to support and to illustrate his allegation, we refer the reader to what we have already written about that excerpt, and to the context, and to Melanchthon's explanation, that it has reference to the regenerate, and to his statement of the reason why he introduced that passage: "Not on account of the Pelagians, and Papists, that he might

\* Wittenberg edition of Works, I. 370-I.



confirm their impious opinions, but on account of our fanatics and Epicureans, or on account of anxious, struggling consciences, whom and which the devil entices and harasses with Manichæan and fanatical fancies"\*—all of which Professor Pieper has overlooked, or forgotten, or ignored; but which, taken together, puts an entirely different face on the subject, and shows that Professor Pieper has essentially misinterpreted Melanchthon, whom, not in the spirit of charity, but by the law of righteousness, we must allow to be the best interpreter of his own words.

The ἔχθρα αἰς θεόν next claims our attention: "The Scripture says of the will of the unconverted man: ἔχθρα εἰς θεόν. Melanchthon says of the same will that it is assentiens et non repugnans." In Romans 8:7 we are told that the carnal mind is enmity against God. In the last edition of Melanchthon's *Loci*, in the chapter entitled *De Peccato Originis*, we read: "Et. Rom. 8: [7]: The mind of the flesh is enmity against God. For it is not subject to the law of God, neither is it able to be. This is a sad and horrible description of human nature. For the words clearly show that it is spoken not only with reference to actual evil, but also with reference to the evil that inheres in nature itself, which it calls enmity against God. What worse could be said than that the nature of man is inimical to God; that is, that it constantly carries about with it darkness and doubts in regard to God, carelessness that neglects God, distrust that flees God, and manifold contumacy? These secret evils the careless and profane do not understand, but the Church in contrition does in some manner know them." In the preceding paragraph Melanchthon, after quoting Rom. 7:23, "I see a law in my members warring against the law of my mind," says: "For he calls the law of his members something in us warring (repugnans) against the law of God, namely, defects and depraved inclinations." Quoting in the following paragraph Eph. 2:3, "We are by nature the children of wrath, even as others," he says: "Children of wrath, a Hebrew phrase, that is, guilty and condemned. He therefore affirms that both the pos-

\* Reported by Dr. Jacob Runge as told him by Melanchthon at Worms in 1557. Frank's *Theologie der Concordienformel*. I. pp. 135, 198.



terity of Abraham and other men are condemned, not only on account of actual sins, but also on account of the sin of nature which is propagated in us, and not acquired by example. And as to the characteristics of this sin of nature, these are shown in passages quoted from the seventh and eighth chapters" [of Romans].

These quotations show how far Professor Pieper is correct when he says: "Through all these passages Melanchthon draws a broad line," that is, blots them out. The facts are, that Melanchthon has quoted these passages, and has made such comment on them as ought to satisfy the most orthodox defender of the old Reformation doctrine of total depravity. We can excuse Professor Pieper's blunder only on the charitable supposition that his memory failed him at this point. But what shall we say about the *assentiens et nec repugnans*? This, at least, we shall say about it: Professor Pieper has torn these words utterly apart from their connection and has clothed them with a meaning entirely foreign to Melanchthon's conception. We quote the whole passage as Melanchthon wrote it: *Ac saepe dictum est, cogitantes de Deo oportere ordiri a verbo Dei, non quaerere Deum sine suo verbo. Cumque ordimur a verbo, hic concurrunt tres causae bonae actionis, verbum Dei, Spiritus Sanctus, et humana voluntas assentiens, nec repugnans verbo Dei. Posset enim excuterè, ut excutit Saul sua sponte; sed cum mens audiens ac se sustentans non repugnat, non indulget diffidentiae, sed adjuvante etiam Spiritu Sancto conatur assertiri, in hoc certamine voluntas non est otiosa.\** (Italics ours.)

We thus see the connection in which Melanchthon uses the *assentiens nec repugnans*. Neither in the paragraph of which these words form a part, nor in the preceding one, has he been speaking of unconverted persons, but of the Church, of the living members of the Church, and of the operation of the Holy Spirit through the gospel. Moreover, conversion is not here the subject of discussion, but "a good action," which can be done only when a person comforts himself by the word of God, and is assisted by the Holy Spirit. Melanchthon's conception

\* Translated above.

is that when a person meditates on the word of God and comforts and sustains himself by that word, that is, holds on to the divine word, because quickened and sustained by the energy inherent in that word, and because assisted by the Holy Spirit operating through the gospel—that such a person is no longer the *ψυχικὸς ἄνθρωπος* that he once was. He is no longer in the darkened state of nature. He may be able only to see men as trees walking, but that is to be not absolutely blind. A change has come over him. He thinks as he never thought before. He feels as he never felt before. A new thought has entered into his mind. A new impulse has entered into his heart. This new thought, this new impulse, from above; this new life, indeed, for all thought is life, and all feeling is life—call it *illumination*, or call it with our old theologians *conversio prima*, or *regeneratio in actu primo spectata*—this, call it what you please, the human will has power to extinguish, as Saul extinguished it; but it can also entertain it, and *adjuvante etiam Spiritu Sancto* it can strive to assent to the word of God, and can resist the approaches of unbelief. Further than this Melanchthon does not go in his use of the *assentiens nec repugnans*. He recognizes man as a being endowed with mind and will, both of which are essentially *active*, and which never fail to *act*, when a cause or a stimulus for action is given. It is the function of the mind to perceive, to know, to compare, to judge. It is the function of the will to choose and to execute. When the word of God, which is essentially energising, and the Holy Spirit, who is life-giving, as causes—for such Melanchthon holds them to be—operate upon the mind of man, his will is bound to *act*. *Ex necessitate rei* it must *assent*, or *resist*. It cannot remain absolutely *inert*. Joining its action with the other two by assenting, it becomes the third factor of “a good action.” He who does not recognize these fundamental facts in considering the causes of “a good action” may well declaim, as Professor Pieper does (p. 18), against the folly of trying to explain by the *principles of reason* why it is that some men are converted and saved rather than others—a thing which Melanchthon does not undertake to do. When in this *Locus De Humanis Viribus* he speaks of those



matters commonly comprehended by us under the words *Regeneration* and *Conversion* he does so simply by quoting John 3 : 15; 5 : 44; 13 : 5, without note or comment. He then passes immediately on to treat of the Church, of the true members of the Church, who have the Holy Spirit, and of pardon and of eternal life. Then in the next paragraph comes the *assentiens, nec repugnans* in the relation given in the Latin quotation.

And should it even be conceded that in this passage Melancthon is treating of conversion, still he does not go one step further in the use of the words in question than does Chemnitz, who has never been accused of any departure from the Lutheran faith. Hear what this champion of Lutheranism says: "Conversion, or renewal, is not a change that is finished and perfected in all its parts in a single moment. But it has its beginnings, its progressive movements, by which in great weakness it is accomplished. Therefore, it is not to be supposed that I am to wait with a *careless* and *inert* will until renewal or conversion, according to its recognized gradations, shall have been perfected by the operation of the Holy Spirit without any *action on my part*. Neither can it be shown with mathematical accuracy when the will liberated begins to act. But when prevenient grace, that is, the first beginnings of faith and conversion are given in a person, at once begins a struggle between the flesh and the Spirit, and it is evident that that struggle does not take place without an *action of our will*. For the Holy Spirit strove against the flesh of the living Moses otherwise than Michael strove with the devil about the dead body of Moses, Jud. v. 9. Also, in the beginning desire is very indistinct, *assent* is very languid, obedience is very slight. These gifts ought to increase. But they increase not as a block is carried forward by a violent push, or as the lilies grow without toil and without care, *sed conando, luctando, quaerendo, petendo, pulsando*. Such a gift is not of ourselves, it is of God. Luk. 19 : 13. The man who gave talents to his servants says: *Trade* till I come, Matt. 25 : 26. He does not say: *Hide* them in the earth. And Paul employs a very clear word, 2 Tim. 1 : 26: I exhort thee *to stir up* the gift of God that is in thee.

"Therefore, what has been said about prevenient, preparing,

operating grace, has this meaning, viz: that *our* part in conversion does not precede; but that God, by the word and the divine energy, anticipates us, moving and impelling the will. After this movement of the will has been divinely produced, the human will does *not hold itself in a purely passive way*, but, moved and assisted by the Holy Spirit, it does not *resist* (*non repugnat*), but *assents* (*assentitur*)—the very words used by Melanchthon, and used by Chemnitz in the same relation to the word of God and to the operation of the Holy Spirit—"and becomes a co-worker with God."\* (Italics ours). To which we are bound to say: If a co-worker in conversion, then a co-agent of conversion. But as with Melanchthon, *third* in the order of action.

That Chemnitz may make his meaning plainer he refers to Augustine's conversion as furnishing "a living illustration of this subject as to the manner in which amid the obscure sparks and feeble beginnings of prevenient grace, the will is not *inert*, but a *struggle* begins between the flesh and the Spirit." (Italics ours). Then in the same chapter, after quoting Rom. 10 : 17 : "Faith comes by hearing," he says, in the very words of Melanchthon: "The Spirit operates through the voice of the gospel, heard and meditated upon, and prevenient grace begins with the word. And rightly is it said: There are three causes of a good action. 1. The word of God. 2. The Holy Spirit. 3. The human will, provided it be rightly and properly understood"—which last observation imposes a heavy moral obligation on the critics of Melanchthon.

In the *Loci* of 1543 Melanchthon wrote: "The Holy Spirit operates through the word. Thus as Paul says: The Spirit assists our infirmity. In this struggle the mind must be exhorted to make every effort to retain the word. It must not be dehorted from trying, but must be taught that the promise is universal, and that it ought to believe. In this case we see that three causes are conjoined, the word, the Holy Spirit and the will not absolutely *inert*, but *resisting* its own infirmity." (Italics ours). But nowhere does Melanch-

\* *Loci*, De Libero Arbitrio. Cap. VII.



thon teach that in conversion the three causes are *coordinate*, or make *equivalent* contributions to the result. His language forbids any such conception.\* With him the word of God is the instrumental cause, the Holy Spirit is the efficient cause, the will is the assenting cause.† When the word impinges upon the will, and the Holy Spirit shows the things of Christ, the will *does* something. It either makes resistance to the message of salvation, or it gives assent to it, that is, goes out in friendly thought to it. He means that the will is in some way *active*.

Such is Melanchthon's doctrine of the three causes, and such doctrine appeared in every edition of the *Loci* from 1543 on, and, as we have seen, was repeated and endorsed by the ablest

\* C. R. 13 : 427.

† Such a distinction of causes is nominal, relative, conventional, rather than real. In the realm of mind at least, everything is cause, which, in any way, shape or form contributes to the production of psychical effect. And in such realm every cause *in actu*, is simultaneously interlaced with the effect, and is jointly concerned in it, and is at once cause and effect, acting and acted upon. The relation of the two is reciprocal. With this agrees essentially Melanchthon's definition of cause: *Causa per se est proprie causa. Est autem causa, qua posita in actu, necesse est sequi effectum, conjunctis omnibus per se causis, et qua non posita, non sequitur effectus.* C. R. 13, p. 307. Hence, since the human soul is a self-active entity, it must follow that conversion, which is an effect wrought in the soul, is connected with the activity of mind acted upon and acting. Hence, also, the theory of pure passivity is philosophically, psychologically and theologically untenable. From the very nature of the human mind as potentiality for cause, and as a self-active entity, the will cannot be absolutely *inert* in conversion; for though perception, feeling and willing are not identical, yet they are inseparable. Where and when the one is, there and then the others are. The two last could not exist without the first, and the first would be self-consumed without the renewal and stimulus of the other two. They are all activities of the one identical indivisible conscious *ego*. Hence, when the *ego* perceives the truth, the *ego* feels the truth, the *ego* acts with reference to the truth. A defective philosophy, which does not rightly interpret the relation of cause and effect, and a defective psychology, which does not rightly interpret the activities of the soul, have betrayed Missouri into a defective theology. Of course, however, in matters of theology Missouri repudiates philosophy and psychology as the devil's will-o'-the-wisp, but all the worse for Missouri.

of the authors of the Form of Concord, by the man who stands at the head of the list of Lutheran dogmaticians.

And that the reader may understand more fully how Melancthon used the *assentiens, nec repugnans*, and may perceive how utterly unjust is Professor Pieper's imputation of folly, and his hint at rationalism, we quote a passage in which Melancthon expressly treats of conversion: "Let us begin with the voice of the gospel, and let us tremble at the knowledge of the wrath of God against sin, and let us flee to the Son, and let us pray as the Prophet says: Convert me and I shall be converted. When this is done these causes concur, the voice of the gospel and the Son of God inwardly teaching us, and at the same time pouring out the Holy Spirit, who strengthens the heart, so that *assent* and *obedience* may be conjoined. And our will concurs by striving to *assent* to, and not to *resist*, the word of God. For it is able to shake it off, as Saul shook it off of his own accord. In this conflict the Mind and Will are *assisted* by the Son of God *teaching within*, and by the Holy Spirit *strengthening* the heart, and yet Mind and Will are not in the condition of a statue. Hence the ancients have said: *Praecedente gratia, comitante voluntate, bona opera fieri*"\* (italics ours).

According to Melancthon the will *assents to* and *does not resist* the word of God only *after* Christ has inwardly taught us, and has given us the Holy Spirit to strengthen our hearts. He nowhere says of the will of the unconverted man, of the man destitute of prevenient grace and of the presence and energy of the Holy Spirit, that it is *assentiens et nec repugnans*. Such a thought is contradicted by the whole tone and tenor of his teaching on sin and grace. His position is that while the gospel and the Holy Spirit are operating on the heart, the will is so strengthened that it can assent to the divine operation, and by so doing it becomes concurring cause of a good action, inasmuch as it is not a statue, but a living activity; in which teaching it is evident that Melancthon uses the word "causes" as the sum total of the activities that contribute

\* *Enarratio Symboli Niceni Postrema*, 1557. *De Libero Arbitrio*.



to the production of the result, but without specifying the amount contributed by any particular activity.

But this teaching offends Professor Pieper, because it does not represent man, as does the Form of Concord, as a stone, a block, a wild beast. And yet it is gratifying to know that the author of the Augsburg Confession and its Apology in his doctrine of the will and of conversion, was followed almost literally by the chief author of the Form of Concord. That this may now be fully demonstrated, we place a few characteristic passages from each in juxtaposition. Melanchthon: "The human will is not able without the Holy Spirit to produce the affections which God requires." Chemnitz: "The human will by its own powers, without the Holy Spirit, is not able to begin inner and spiritual affections, or to offer and produce the inner obedience of the heart." Melanchthon: "It is necessary for us to know that we men by the powers of Free-will, without the Holy Spirit, are not able to make for ourselves a heart in which can be found true confidence, true fear of God, true hearty love and gratitude, patience and obedience toward God, and like fruits of the Spirit." Chemnitz: "If it be inquired, What can Free-will of itself, of its own nature, of its own powers, without the grace of renovation, do in spiritual actions, it is rightly answered, Nothing." Melanchthon: "The will is not a block or a stone." Chemnitz: "Not as a block is carried forward by a violent push." Melanchthon: "The Holy Spirit operates through the voice of the gospel heard or meditated upon." Chemnitz: "The Spirit operates through the voice of the gospel heard or meditated upon, and prevenient grace begins with the word." Melanchthon: "Saul flees God, does not call upon him, does not determine to be assisted by him. \* \* \* There is some cause of the difference, why Saul is rejected." Chemnitz: "Saul had the word of God, and the good Spirit operated upon him, that is, the *two causes* were present, but *because* he presented the opposition of his will, the Holy Spirit departed from him" (*italics ours*). Melanchthon: "When grace precedes and the will follows, good works are done." Chemnitz: "For a good action the human will concurs, but not as a captive and dead, such as

it is per se and by nature, as described in Eph. 2 : 1, but liberated and quickened by the Holy Spirit." Melanchthon: "When the mind hears and comforts itself, and does not resist, and does not indulge in distrust, but by the aid of the Holy Spirit tries to assent, in such a conflict the will is not inert." Chemnitz: "When the mind hears and meditates on the word, and comforts itself, and does not resist; yea, when it earnestly struggles, as we see in the case of Augustine, it is certain that the Holy Spirit is active in moving, impelling, and assisting the will."

Finally, as regards the three concurring causes of a good action, they employ the very same identical words, and both employ them with the caution that the matter be rightly understood. These comparisons might be greatly extended; but what gives them their peculiar value is the fact that the Melanchthon quotations are all taken from the *Locus de Libero Arbitrio* of the *Loci* of the third period, and the Chemnitz quotations, with a single exception, are taken from the seventh chapter of his *Locus de Libero Arbitrio*. The doctrine that they teach is so absolutely identical that if Melanchthon be synergistic,\* equally so is Chemnitz. If Melanchthon says *δυναται γνῶναι*, so does Chemnitz. If Melanchthon says of the unconverted will, *assentiens, nec repugnans*, so does Chemnitz: If Melanchthon tries to answer the question, *Cur alii prae aliis?* vernunftgemäs, so does Chemnitz. If Melanchthon denies that the human will is a block, so does Chemnitz. If Melanchthon maintains that three causes concur in a good action, so does Chemnitz. Hence if Melanchthon be against Professor Pieper's interpretation of the Form of Concord, equally so is Chemnitz, for in the essential points they teach alike, namely, that in conversion the will, aroused by the word of God and sustained by the Holy Spirit, becomes in some sense *active*. Under the given conditions the will does something. In the

\* We are not aware that Melanchthon ever employed the words, *synergia* or *synergismus*, in connection with his doctrine of the will. But they were employed by some of his disciples, some of whom carried the doctrine of Free-will in the direction of Semi-Pelagianism; as on the contrary, Amsdorf, Flacius and others carried Luther's doctrine of the Will to the very confines of Manichaeism.



language of both Melanchthon and Chemnitz it *assents*, it does not *resist*, it is not *inert*. They both teach that conversion is a work of God and also an action of man—an action which has absolutely no justifying merit, and which, but for the excitation from above, could not and would not exist. Hence salvation has its root and ground principle in *sola gratia*. Man can do nothing to merit salvation.\* He can do nothing to make it congruous that God should confer beginning grace, nor can he do anything to make it condign that God should confer supplementary grace. But he can hear and can meditate on the divine word; he can permit the Holy Spirit to show him the things of Christ; he can hold on to the promise of pardon; he can repent of his sins; he can *assent* to the word of God. To deny that he can do these things when the word of God and the Holy Spirit are acting in him, is to affirm that he is a stone, a wild beast, and not a rational being. This is exactly the position of Professor Pieper, who, while correctly enough claiming that salvation is alone of grace, absolutely excludes all thought of *assentiens nec repugnans* on the part of man; in his own almost untranslatable German: “Besseres Verhalten, Unterlassung des muthwilligen Widerstrebens, Selbstentscheidung, Hingebung an die nicht unwiderstehlich wirkende Gnade oder sonstwie nennen,”—all these actions and everything else that can be named, are excluded by Professor Pieper from the side of man as a ground of explanation why some men are converted and saved. He insists that “human decision,” “human conduct,” “the cessation of malicious resistance,” have absolutely nothing to do with a man’s salvation. The cause of the difference between being saved and being lost lies solely and alone in the grace of God. p. 46.

“But the cause,” says Professor Pieper, “of the non-conversion and the being lost in the case of those who actually remain unbelieving and are rejected, is their own fault, namely

\*As conclusive proof of this in the teaching of Melanchthon we quote as follows: Continget igitur promissa reconciliatio, non propter aliquod nostrum opus, aut nostram dignitatem, aut nostras virtutes ullas, sed propter Christum, et tamen aliquid esse oportet, quo id beneficium accipiamus. Fide igitur accipimus. C. R. 13 : 427.

their resistance, or their ill-conduct, which they set over against the converting activity of the Holy Spirit in the word. A want of grace on the part of God is not to be assigned as the reason for, or as the explanation of, the guilt or evil conduct of men, as though God did not sincerely will to convert and save all men." He then proceeds immediately to say: "Whatever goes out beyond these points the Scripture assigns to the hidden ways and judgments of God, which we cannot and should not inquire into" (p. 25).

This is what Professor Pieper and his fellow-Missourians regard as "the correct position" (p. 24). But he has not answered the query, "Cur alii prae aliis?" He has simply turned that query over to "the hidden ways and judgments of God," which is only another way of turning it over to "the hidden God," with whom, as Luther said, we have nothing to do; or it is a turning of it over to the Calvinistic secret election of God. And this is the point at which the teaching at St. Louis in the nineteenth and twentieth centuries and the teaching at Geneva in the sixteenth century first meet and begin to join hands, notwithstanding the many disclaimers that have come from St. Louis, and the many protestations on the part of the Missourians that theirs is the genuine old Lutheran teaching.

And in addition to what Professor Pieper says in the pamphlet before us, we may refer to a series of articles in Vols. 5 and 6 of the *Monatshefte*, from the pen of Pastor Hügli, who professes to state the position of Missouri. He calls the Calvinistic doctrine of Predestination "ungodly," and claims to hold the old Lutheran doctrine. But he not only declares that in conversion man is purely *passive*; he declares also: "That a person to whom the word of God is presented does not maliciously resist, but accepts the Word of God and believes, has its fundamental reason (Grund) not in the person, but solely and alone in God and in his grace;" and: "When God by his grace turns himself to a person, the resistance vanishes just as the snow melts before the ray of the warming sun of Spring;" and: "It originates primarily from the eternal ordination of God, who shall be saved." There can be no doubt that this



last proposition involves the doctrine of eternal predestination, since it makes the ordination of God the *prius* in the argument, which expressly excludes "human decision," and "foreseen conduct." The other two propositions ignore the ethical character of conversion, and contain in embryo all that is involved in the *gratia irresistibilis*. And these three propositions are supported by a fourth: "God also takes away from the elect often the most malicious resistance"—which, as used by Pastor Hügli, involves the whole doctrine of the absolute predestination, since those from whom God removes "the most malicious resistance" have been already *elected*, which implies that those from whom he does not remove such resistance, and indeed all resistance, have not been elected. That is, it implies discrimination on the part of God. And that we are justified in drawing this conclusion, is evident from what the Missouri Synod itself has said: "It originates primarily from the eternal ordination (Versehung) of God, who is to believe, and who is not to believe; because if it comes from Versehung who is to believe, it certainly comes also from the same source, who is not to believe."\*

Now, if there be any difference between the Missouri doctrine of election and the Calvinistic at this point, it is only, or

\*Quoted in *Monatshefte* 5, p. 78, by Professor G. Fritschel, who earnestly controverts Pastor Hügli's propositions, and finds in them the *gratia irresistibilis*, the absolute predestination, the Augustinian doctrine of predestination, and declares that the reason why some men are converted and saved, and others are not, does not have its ground in the "secret will of God," but "in the will of man." "It has its ground in the free self-determination of man, though this is first rendered possible only through grace" (p. 80), which in essence is exactly the teaching of Melancthon; though Melancthon used the terminology of his age, and was at a disadvantage from the fact that the Lutheran theology had not yet made a proper distinction between regeneration and conversion. In the former, man is passive. In the latter, he is active in response to God's activity in him as an intelligent, susceptible, volitive being, who, influenced and led by grace, is actively capable of receiving and accepting grace for grace. Melancthon may not have always expressed himself in the most correct way, but he was not mistaken in the matter itself. If man were a block or a stone, there would be in him no point of contact for divine grace.

at least chiefly, this: With Missouri, election, salvation, flows from the discriminating, differentiating, *grace* of God; while with the Calvinists, election, salvation, flows from the discriminating, differentiating, *will* of God. The effect is the same. Salvation is in reality possible only for a part of mankind, that is, for the elect, who can neither finally resist grace nor lose grace.

And as further evidence of the essential identity of the teaching of the former and of the present generation of Missouri theologians, with that of Calvin, in the main point, viz., in the divine discrimination in the application of grace, we quote what Professor Pieper is reported to have said at the the Watertown Free Conference, and to have repeated substantially at the Milwaukee Conference only a few months later:\* "The Scripture tells us that it is the will of God to save all men (Die Schrift sagt uns, Gott wolle alle Menchen selig machen), then again: It is the will of God to save some men, then also: It is the will of God to damn some men." That is, God's real will of salvation does not exist in the *promissio universalis*, in the *gratia universalis*, of "the proclaimed God:" in other words, the promise is not, as Luther declared, *in omnes, super omnes*; nor does it embrace *omnes universaliter* as Melanchthon declared it does. The will to save all men is limited and determined by the will *to save* some men, and *to damn* others. And what is this in effect but Calvinism pure and simple? God's real will is to save some men, and to damn others. The premises admit of no other conclusion. Indeed, there is no need of deduction, or of inference. The second and third affirmations are explicit and unqualified: "Gott wolle einige Menchen selig machen,—dann auch: Gott wolle einige Menchen verdammen."

\* By Pastor Geo. J. Fritschel in the October (1903) No. of *Kirchliche Zeitschrift*, p. 233. Also essentially the same, as the position of Missouri, by Dr. J. L. Neve, in *The Lutheran Observer*, Oct. 23rd, 1903, and in *The Lutheran Standard*, Sept. 19th, 1903, by Dr. F. W. Stellhorn. As these writers are all Germans, and are gentlemen of strictest integrity and of ample intelligence, there can be no reasonable question as to the essential correctness of the representations. See also *Theol. Zeitblaetter*, Sept., 1903. Article by Dr. Stellhorn.



As a matter of fact there is no real, sincere *promissio universalis*. It is not the will of God from eternity to save all men who believe in Jesus Christ—that is to say, to save all men *propter Christum* who believe in Jesus Christ, which is the genuine old Lutheran doctrine as touching “the proclaimed God” and the will of God as set forth in the Scriptures. Even in the *De Servo Arbitrio* Luther says: “If God does not will death, it must be imputed to our will, that we perish. Rightly I say, if you speak of the proclaimed God, for he wills that all men be saved, inasmuch as by the word of salvation he comes to all, and it is the fault of the *voluntas*, which does not admit him. How often would I have gathered thy children, but ye would not” (p. 222-3). And after quoting Colossians 2 : 3: “Therefore the Incarnate God says here: *Volui et tu noluisti*. The Incarnate God, I say, was sent into the world that he might will, might speak, might do, might suffer, might offer for all men all things that are necessary unto salvation” (p. 227-8). But according to Professor Pieper the reason why belongs absolutely to the *voluntas Dei*, rather to the *voluntas beneplaciti*, to “the hidden ways and judgments of God.” The logic is inevitable. If the cause or reason why some men are saved rather than others be *wholly* with God—who wills to save some men and wills also to damn some men—if there be no *actio dissimilis* in man; if there be no *aliqua causa discriminis* in the will of man; if the *tota causa* be in God; then God acts in one way toward some men, and toward others, equally unworthy, in another way. To some he gives sufficient grace to believe and be saved. From others he withholds effectual grace, or fails to impart sufficient grace to save them. In a word, it is his will to save some. It is his will to damn others. The universal will of salvation is limited by the two subsequent wills of God, one of which has some men as its special object, and the other has as its special object other some men. What is this in effect but the *praedestinatio gemina*? Names are nothing. Causes and effects are everything. “If we speak of different wills in God, the reason for this is the limitation of our understanding, which can know but one thing at a time,” says Professor Pieper. Passing by the questionable psychology in this

explanation, we say: Be it so, that there is only one will in God. But this does not help the matter in question. In the case of some men that will is a will of salvation. In the case of some men that will is a will of damnation. What then becomes of the *gratia universalis*? It is excluded. God does not offer his grace equally, that is *savingly*, to all who hear the gospel. And what becomes of the *promissio universalis*? It likewise is excluded. God's promise does not embrace *omnes universaliter*. In reality there is no *promissio universalis* in the sense of the old Lutheran theology. There is the secret election of grace. There is selection, which implies rejection. There is discrimination. "It is the will of God to save some men, then also: It is the will of God to damn some men." We say unqualifiedly that this is not the old Lutheran theology, when we have reference to "the proclaimed God," to the "revealed will of God, upon which we must look when we would know the will of God." "Though God knows all things, and though all works and thoughts in all creatures take place according to the decree of his will, yet it is his earnest will, purpose, intention and command, resolved on from eternity, to save all men, and make them partakers of everlasting joy, as is distinctly set forth in Eze. 18 : 23, where it is said: *God wills not the death of a sinner, but that he should turn and live*. He wills to save sinners, living and moving everywhere under the wide heavens. \* \* \* From the rising to the setting of the sun, from midday to midnight, he extends his grace, and overshadows all who turn and truly repent and desire to be made partakers of his mercy: *For he is rich unto all who call upon him*, Rom. 10 : 13. But to this corresponds a right, true faith, which expels fear and doubt as to what is our righteousness."\* Contrasting this, now, with Professor Pieper's second and third propositions, and with his appeal to "the secret ways and judgments of God," we hazard nothing in saying that his "correct

\*Luther's *Briefe*, III, 355. We are ready to concede that the Missouri doctrine is based largely on Luther's doctrine of "the Hidden God," as set forth in the *De Servo Arbitrio*; but it has lately been shown in the QUARTERLY, that neither Luther nor the Lutheran Church built on "the Hidden God," but on "the Proclaimed God," by the *a posteriori* method.



position" is not that of the genuine old Lutheran teaching. He may have eyes sharp enough to see a fundamental difference between his doctrine of conversion and predestination, and that once taught at Geneva, but a very large number of theologians, both Lutherans and Calvinists, have seen the Missouri doctrine essentially as we have seen it, and have described it essentially as we have described it. So long as he limits his first proposition by his second and third, and treats man as a block or as a stone, and excludes all activity of the human will in conversion, he is not teaching

#### THE OLD LUTHERAN DOCTRINE.

1. In the Augsburg Confession of 1530-1 it is simply said in Article XVIII that "without the grace, assistance and operation of the Holy Spirit, man is unable to become pleasing to God, or to fear God in heart, or to believe on him or to cast out of his heart innate evil," etc.—which clearly implies that by the assistance of the Holy Spirit, man *can* do those things. It is neither said nor implied that in the work of conversion man is wholly passive, and that his will is absolutely inert. Moreover, we must read this article in the light of Melanchthon's well-known doctrine of the will as expressed in his *Commentary on Colossians* in 1527, to which Luther made no objection.

2. In the *Confessio Variata* of 1540, prepared by official authorization, revised and approved by Luther, and employed officially in several diets as the genuine Lutheran Confession, it is said: "Spiritual righteousness is wrought in us when we are *helped* by the Holy Spirit. Moreover, we receive the Holy Spirit when we *assent* unto the word of God, so that through faith we are comforted in terrors of conscience" (italics ours). For twenty years the *Variata*, and consequently its doctrine of the will, was endorsed by the entire Lutheran Church. There is not in existence a solitary authentic word of opposition to it so long as its author lived.

3. What Melanchthon taught on the Will in the *Loci* of 1535 and of 1543, need not be reproduced here. But the signifi-

cance of his teaching in these and in subsequent years is shown and illustrated by a letter written by Melanchthon in 1549, in which he tells us that he "submitted all his writings to the judgment of our Church and to Luther himself, and that on many subjects he distinctly inquired of Luther for his opinion."\* Hence Melanchthon's teaching was not alone his, but also that of the Lutheran Church, and of Luther himself, who, it is well-known, endorsed Melanchthon's *Loci* in 1545 in words which are now immortal, but which are never quoted by men who take the attitude toward Melanchthon that is taken by Professor Pieper. From 1537 on for more than ten years no voice was raised against Melanchthon's doctrine of the will except that of one Cordatus, who was soon silenced. After 1548 the Flacianists, who were essentially Manichaeans, found fault with the *Liberum Arbitrium in homine esse facultatem* etc., which they perverted, just as the Form of Concord has perverted it, interpreting it as meaning something absolutely foreign to Melanchthon's reiterated declarations.

4. In 1551 Melanchthon wrote in the *Confessio Saxonica*: "The will, when the Holy Spirit has been *accepted*, is not now *inert*" (italics ours). The plain meaning of this passage is that the will *accepts* the promises of the Gospel, which acceptance is an act, though not an act wrought by man's natural powers, but through the Son of God; nevertheless an *act* of the human will. Surely Professor Pieper will not find his conception of the old Lutheran doctrine of conversion and of predestination in the *Confessio Saxonica*, which was subscribed by the theologians of Wittenberg, Leipzig, Brandenburg, Ansbach-Baireuth, Mansfeld, Stolberg, Königstein, Greifswald, Pomerania, Wuerttemberg and Strassburg.

5. In the *Examen Ordinandorum*, which had a very wide endorsement and use in the examination of thousands of candidates for the ministry, it is said: "In conversion three causes concur, the word of God, the Holy Spirit, whom the Father and the Son send to illumine our hearts, and our will assenting to, and not resisting, the word of God."†

\* Wittenberg Ed. II, p. 153.

† C. R. 23 : 15.



The documents from which we have quoted—not even wholly excepting the *Loci*, since they were unqualifiedly endorsed by Luther and were most widely read and studied—present the official teaching of the old Lutheran Church, either of the Church as a whole, or in very large parts of it, down until after the death of Melanchthon; and the Augsburg Confession presents that teaching to the entire Lutheran Church, for Melanchthon to the latest day of his life declared his adherence to that Confession, and consequently saw no difference between its teaching on the will and that contained in the *Loci* and in the other documents named above, that proceeded from his hand.

We turn from official teaching to that of standard theologians.

1. John Brentz might fittingly be called the oracle of the Wuerttemberg Lutheran Church. He wrote the *Confessio Wirtembergica* and its Apology. In the Apology, pp. 283-4, we find *inter alia* the following: "But some one says: If after the Fall no power is left in Free-will, except to sin, and if Free-will of itself is only the slave, captive, servant of Satan, what, I pray, is the difference between a man and a stone or a block? Or as a block of wood on being made into a statue does nothing, but only suffers, is Free-will likewise merely *passive*, so to speak, in acquiring salvation? *By no means*. Free-will does not indeed of itself have anything by which it can prepare itself for salvation, or by which it can merit salvation, but it has that by which it *accepts* the favor of God. \* \* \* That God hated Esau and loved Jacob does not arise from the preparation of Jacob, much less from his merit, but alone from the gracious election of God. And yet Jacob was not related to election as a *block* or a *stone*. For a block was not created by God so as to have a *capacity* for the divine election, nor is there in a block an *arbitrium*, which by the *ordinary divine dispensation* is able to be converted to *accept* the gifts of the Holy Spirit. Jacob and Esau are men created in the image and likeness of God, and have *capacity* for the gifts of the Holy Spirit and of eternal salvation. In each one is an *arbitrium* [mind and heart], which, though it

has become the servant of Satan, nevertheless *retained an aptitude by which it is able* to be turned through the Holy Spirit to the liberty of righteousness. This aptitude of the *arbitrium* makes the difference between Jacob and a block; it does not make the difference between Jacob and Esau." (Italics ours).

The points to be noted in this exposition are: Man is not a block or a stone; he is not even *like* a block or a stone; he has *arbitrium*, which a block does not have; he has *aptitude of arbitrium* which a block cannot be said to have; he has *capacity* for the gifts of the Holy Spirit; he *is able* TO ACCEPT the favor of God; he is not *merely passive* in acquiring salvation, and if not merely passive, then in some sense active, or in the language of Melancthon: "Free-will does something" (*agit aliquid liberum arbitrium*).

This, now, is the old Lutheran doctrine of conversion, as understood and taught by one of the greatest theologians of the first generation of Lutheran Reformers. But it will not suit Professor Pieper, for the reason that it is decidedly in opposition to the teaching of the Form of Concord, which, in his judgment, is the *Lapis Lydius* for testing all doctrines of all times.

2. Nicholas Selnecker, one of the authors of the Form of Concord, was certainly a representative of the old Lutheran doctrine. He says that God does not convert a person as "a stone, or a block, or an ox, or an ass, but as a man endowed with reason, and created in the image of God." Again: "We know that man must be distinguished from a stone, from a block, and from irrational animals, which were not created in the image of God, and for which Christ did not die, and which cannot understand the word of God when they hear it." He then quotes Brentz, as we have quoted him above, and finally St. Bernard, who says: "Take away Free-will, and there will be nothing to be saved. Take away grace, and there will be nothing by which to be saved."\*

3. We have already quoted from Chemnitz's *Loci*. We now turn to his *Examen Concilii Tridentini*, one of the most highly

\* *Institutio Christianae Religionis.*



prized of the old Lutheran theological classics, published in the year 1565. He describes conversion as follows: "After the gift and operation of the Holy Spirit there are present and follow new operations in the mind, in the will and in the heart. This healing and renovation is not a change of such a nature that it is finished and perfected in a single moment. But it has its beginnings and certain progressive movements, by which in great weakness it *grows, increases and is conserved*; but not as the lilies of the field grow, which toil not, nor take any care; but by *exercising repentance, faith and obedience*, quaerendo, petendo, pulsando, conando, luctando, etc., the beginnings of the spiritual gifts are retained, grow and are increased, as in Luke 19 the master in bestowing the talents commands that they be not buried in the earth, but: *Trade till I come*. And to the same intent Paul employs a most beautiful word, ἀναξωπυρῆιν, Stir up the gift that is in thee (2 Tim. 1). And because we must begin with the word and from the word must determine in regard to the will of God, and the action of the Holy Spirit, there is no doubt that when the word is read, heard and meditated on, man *conceives* the purpose, the desire, the effort, of application, when he *struggles* with security, unbelief and hardness, etc. These are the true affections of the Holy Spirit. \* \* \* This also is certain, that conversion and renovation *do not take place* without some *operation and action of the mind, of the will and of the heart*."\* (Italics ours). Again, in the following chapter: "When the Holy Spirit through the word *begins* to heal nature by kindling some spark of spiritual efficiency and power, although renewal is not at once perfect and complete, but only in great weakness begun, then neither mind nor heart is *inert*; but they have some new *operations*, which they ought to *exercise*—meditando, orando, conando, luctando, etc." (Italics ours). And on the next following page, after declaring that "we must necessarily *consent* to the grace of God, that our good is not *ex necessitate*, but *voluntary*;" that "to will is the property of the voluntas;" that "grace does not operate in the will of man as stones are rolled and as inanimate things are moved;" he declares: "The Scripture distinctly affirms that in spiritual

\* De Libero Arbitrio, p. 128, Preuss edition.

things the renewed perceive, know, believe, assent, desire, or strive, struggle, etc., which beyond controversy are actions of mind and will. But the mind and the will cannot of their own strength *begin* or perform such actions. Hence for this reason grace illumines the mind, turns and changes the will by furnishing new efficiency and new powers, so that from being ignorant men they become intelligent, from being unwilling they become willing; and thus in conversion the mind and the will—that which by their own strength they previously were not able to do—now, after the gift and by the operation of the Spirit of renewal, *begin to have spiritual emotions and actions, intelligendo, cogitando, judicando, desiderando, conando, luc-tando, volendo, faciendo, etc.*” (Italics ours).

Thus by the use of the most emphatic words, by iteration and by reiteration, Chemnitz declares for the *activity* of the mind and of the will in conversion. The mind and the will by means of their natural powers can neither begin nor perform spiritual actions; but when the Holy Spirit through the word works on the intellectual and conative faculties of man, their natural inertness is removed, and they exercise their aptitude in “understanding, thinking, judging, desiring, striving, con-tending, willing, doing”—which are the most strenuous activ-ities of which mind and will are capable. By means of the new efficiency and the new strength imparted by the Holy Spirit—which is exactly the equivalent of Melanchthon’s *adju-vante etiam Spiritu Sancto*, and of his *Spiritus Sanctus in nobis est efficax*—mind and will *assent* to the grace of God. Or, to put the whole case in Chemnitz’s own words: “The Holy Spirit works conversion in the mind, in the will, and in the heart. For he causes that we will and are able to know, to think, to desire, to assent, to accept, to do, etc.,” and: “It is certain that we will and do when we will and do.” It is not God that wills either *in* us or *for* us. Neither is it God that believes *in* us or *for* us. Faith is the most inwardly personal, as it is the sublimest, act of the human mind and will. We cannot but ask Professor Pieper, whether he would be satisfied with the doctrine of the will and of conversion as the same is



presented in Chemnitz's *Examen*. It is essentially the old Lutheran doctrine.

4. We pursue the old Lutheran doctrine of the will still further. Jacob Andreae says in the third of his six celebrated sermons,\* that "man is not a clod or a stone." In the Swabian Concordia, drawn up by Andreae in 1574, and signed by the theological faculty of Tübingen and by the members of the Stuttgart Consistory,† it is said: "But when the Holy Spirit, as already stated, through the word, *begins* to work in us and to impart to us the firstfruits of his gifts, then it is certain that we *also* and by such operation of the Holy Spirit, though in great weakness, *receive* and *have* in mind, heart and will, new spiritual gifts, powers, ability, virtue, freedom, faculty, movement, action."‡ (Italics ours).

In the Swabian-Saxon Concordia, prepared by Chemnitz and the Rostock divines in 1575, it is declared that "the will of man is not wholly like a block and a stone," and that conversion is not *per modum coactionis*, and that "in conversion there is indeed a great difference between the will of man and a stone or a block," and there is reproduced almost word for word, but in strengthened form as regards the three concurring causes, the passage quoted above from the Swabian Concord.§ And all this is retained word for word in the Torgau book of 1576.||

Thus it is certain that in the three documents named above the *activity* of the will in conversion is clearly recognized. In one of these documents it is declared that "the Holy Ghost is not given to those who resist, and that man is not converted *repugnante*. And so long as the whole man resists, conversion does not take place"—which, evidently, means that man must cease to resist, which cessation of resistance is as plainly an action of the will as is the resolution to hear and to meditate on the divine word. But in the Bergic Book of 1577 (Form

\* Heppe. *Geschichte der Luth. Concordienformel*. Beilage I.

† Ibid., I., p. 41.

‡ Ibid., I., 101-2.

§ Ibid., I., Beilage II. 207-8.

|| Semler, 81-2.

of Concord) all this was supplanted by the following: "It is certain that conversion to God is the work of the Holy Spirit alone, who is the true author who alone works this in us.

\* \* \* The understanding and the will of the unregenerate man are nothing else than the *subjectum convertendum*. \* \* \*

In this conversion the will of man, the subject of conversion, does nothing, but merely suffers God to operate in it, until it is regenerated." And in the Bergic Book it is declared that the unregenerate man, though a rational being, "is like a pillar of salt; like Lot's wife; yea, like wood and stone; like a dead image." In a word, the doctrine of the will and of its relation to conversion as set forth in the Bergic Book, is, in tone, color and sense, very different from what it is in the other three documents named above. And as further proof of this we adduce the following facts: (a) The passage in the Swabian-Saxon Concordia, which declares that conversion does not take place where the person "does not apply himself to grace, but only resists the word" (Pfaff, p. 504), is retained in the Torgau Book (Semler, p. 94), but is exchanged in the Bergic Book for: "Is not made susceptible to grace by God." (b) In the Swabian Concordia and in the Torgau Book appear Melanchthon's formulas, as follows: "God draws, but he draws him who is willing; only will, and God anticipates;" and: "In conversion the will of man is not inert, but does something;"\* which are explained thus: "This is not to be understood of the natural unconverted will of man, as if the will of man before his conversion has of itself so much power that before the *beginning* of its conversion it can coöperate, for it is dead unto good; but of the will which the Holy Spirit through the word has *begun* to convert and to guard." (Italics ours). In the Bergic Book it is declared: "Since such expressions are introduced contrary to the doctrine of the grace of God, for the confirmation of the false opinion respecting the powers of man's free will in his conversion, we hold that they do not correspond to the form of sound doctrine; and accord-

\* Heppe, *Text der Bergischen Concordienformel* etc., p. 67. Semler, p. 96-7.



ingly when conversion to God is mentioned, they ought reasonably to be avoided."

The Swabian-Saxon Concordia and the Maulbrun Formula were laid before an assembly of theologians at Torgau, May 28th-June 7th, 1576. Out of these two documents, Chemnitz, Selnecker, Chytraeus, Musculus, Körner, Andreae and twelve others composed the Torgau Book, and declared in the preface to the same that their Explanation\* is out and out in harmony, both in words and in sense, with the Augsburg Confession, the Apology, the Smalkald Articles, and Luther's Catechisms—hence, in their estimation, a repetition of the old Lutheran doctrine; and they say in their closing paragraph: "In the presence of God and of all Christian people, both those now living and those who shall come after us, we wish to testify that this Explanation of the controverted articles, and no other, is our faith, doctrine and confession, in which we also, by God's grace, with undaunted hearts wish to appear and to give our account at the judgment seat of Jesus Christ. To whom be praise, honor and glory, world without end. Amen."† Signed by Andreae, Selnecker, Musculus, Körner, Chytraeus, Chemnitz.

Now, it is well known that within less than twelve months these same six men had transformed the Torgau Book into the Bergic Book; that is, into the Form of Concord, and had forsaken the old Lutheran doctrine of the will and of conversion, which, in its essential features, they had only a little while before sought to deliver again to the Church as in perfect harmony with the old Lutheran Confessions, and "as their own faith, doctrine and confession." But now all this is renounced and denounced as "not according to the form of sound doctrine, but contrary to it \* \* \* and to be justly avoided." The human will, which they had repeatedly denied to be like a block or a stone, is now declared to be worse than a block or a stone, and man is declared "to be altogether passive in his conversion;" and "the understanding and will of the unregenerate man are nothing else than the *subjectum convertendum*."

\* Semler, p. 16.

† Semler, ut supra, p. 322.

So complete and radical a change of "faith, doctrine and confession," in so short a time, has scarcely ever occurred in the Church. The doctrine which had existed in the Lutheran Church for almost half a century is now set aside, and Melanchthon, who to the latest day of his life had avowed his adherence to the Augsburg Confession, and to the Apology, is ignored in the Form of Concord; and in a letter\* to the Elector, written March 14th, 1577, by Andreae, Chemnitz and Selnecker, almost all of Melanchthon's writings are denounced as "erroneous," and as "questionable, or as expressly contrary to the truth"—all of which was done at the behest and to the behoof of the Flacianists, who, as regards the doctrine of the will, were Manichaeans rather than Lutherans.

Had the triumvirate found that the Torgau Book was acceptable to the Flacianists, then Professor Pieper would have had a different standard of orthodoxy, and things might be different in the American Lutheran Church, for it is an undeniable fact that the greatest schism that has ever occurred in the American Lutheran Church has resulted from differing interpretations of Articles II and XI of the Form of Concord. Professor Pieper's *Lecture* is a well-meant attempt to heal that schism. But either he goes back too far, or he does not go back far enough, in his effort to heal the Lutheran schism on the subjects of conversion and predestination. By a single bound he leaps over modern theology, and over the *intuitu fidei* of the Dogmaticians, and plants himself on the Form of Concord as the final standard of Lutheran orthodoxy, and places that over against Melanchthon as the chief offender. His antipathy to modern theology is almost a *rabies*. The *intuitu fidei* he has ignored, and his treatment of the Scripture is both partial and superficial. As a consequence, he has contributed nothing of value towards the solution of the question, *Cur alii prae aliis?*

In our humble judgment Professor Pieper would have acted more wisely had he confined his discussion to the teaching of

\* Hutter, *Concordia Concors*, p. 118, *et seqq.*



the Augsburg Confession and the Apology on the doctrine of the will, and to the later Lutheran and Melanchthonian teaching on the means of grace, and on predestination, since the theological *Spitzfindigkeit* of the Form of Concord is ill adapted to assist in settling any doctrinal question, unless it is to be settled *dogmatically*, for, to say nothing about the scholastic subtilty of much of its reasoning, it is a book of compromises, and of parts not always consistent in propositions and conclusions. Consequently it furnishes the occasion for disputes among those who profess to subscribe it with the belief that it puts an end to all theological controversy.

But most of all should Professor Pieper have gone back of modern theology, back of the dogmaticians, back of the entire Book of Concord, back of Luther and Melanchthon, to

#### THE WORD OF GOD.

Here he will find at least two propositions about conversion, which he should consider in their relation to each other. The first is that conversion is pre-eminently a work of divine grace. The second is that conversion is an action of man, or at least includes an action of man.

1. That conversion is a work of divine grace is taught already in the Old Testament, where God promises a new heart, and where the saints express their longings for a new heart. "I will give them a heart to know me, that I am the Lord," Jer. 24 : 7. "I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh," Eze. 11 : 19. "Create within me a clean heart, and renew a right spirit within me," Ps. 51 : 10. In the New Testament the new birth is represented as a work of the Spirit: "Except a man be born anew" (margin: *from above*); "Except a man be born of water and the Spirit," John 3 : 3, 5; and the Christian life is represented as a deliverance from death: "When we were dead through our trespasses God quickened us together with Christ," Eph. 2 : 5. "Being dead through your trespasses and the uncircumcision of your flesh, you did he quicken together with him," Col. 2 : 13; and everything is

ascribed to grace: "By the Grace of God I am what I am," 1 Cor. 15 : 5. Compare 1 Cor. 4 : 7 ; and repentance is said to be a divine gift: "To give repentance to Israel, and remission of sins," Acts 5 : 30. "To the gentiles also hath God granted repentance unto life," Acts 11 : 18. "If peradventure God may give them repentance unto the knowledge of the faith," 2 Tim. 2 : 25 ; and the entire work of salvation is ascribed to God: "By grace have ye been saved through faith; and that not of yourselves: it is the gift of God: not of works, that no man should glory," Eph. 2 : 8.

This class of passages seems to take salvation entirely out of our hands, and to place it exclusively in the hands of God. But there is a class of passages addressed to man, in which he is required to *do* something, and is described as *doing* something.

2. Repentance and faith are *required* of man as *acts* which he can perform. "To-day if ye will hear his voice, harden not your hearts," Ps. 95 : 75. Here a demand is made upon those who hear the word of God. If man has no ability to harden his heart, then to command him not to harden it, is worse than superfluous. But the ability to do a thing implies the ability to choose not to do it.

"Let us give diligence to enter into that rest," Heb. 4 : 11. This is an exhortation, and every exhortation implies freedom of choice and action. Repentance is *required* of man as something he *can do*, and as a *conditio sine qua non* of the forgiveness of sins, Acts 2 : 38. The word *μετανοία* expresses mental direction. The *terminus a quo* is man's knowledge of himself; the *terminus ad quem* is God. "Repentance toward God," Acts 20 : 21. It involves the two-fold act of turning from sin and of accepting God as our portion. Hence it is an ethical and religious act; and whatever may be the causes that have produced it, or the motives that have inspired it, or the antecedents that have led up to it, repentance itself is the soul's own action.

Repentance is *described* as something that man *can* do and *must* do. "Repent ye," to which is joined: "Believe in the



gospel," Mark 1 : 15. "Except ye repent, ye shall in like manner perish," Luke 13 : 3. "Repentance is also joined with turning. "Repent ye therefore and turn again, ἐπιστρέψατε, "to turn about, turn back," Acts 3 : 19, and is used with reference to "turning from idols," with a purpose of "serving a living and true God," 1 Thes. 1 : 9. "They turned to the Lord," Acts 9 : 35. "Bring you good tidings, that ye should turn from these vain things unto the Lord," Acts 14 : 15. In all these places repentance is represented and commanded as something that men can do and should do, after they have heard the gospel. In 1 Pet. 2 : 25 this *turning* is clearly represented as a voluntary act: "For ye were going astray like sheep; but are now returned (ἐπιστράφητε) unto the Shepherd and Bishop of your souls."

Believing is described as an *act*, and is enjoined. Πίστις is derived from πείθω, which means *I persuade, I induce one to believe*. In the passive and middle form it means *to be persuaded, to be induced to believe*, Luke 16 : 31; Acts 17 : 4; and also *to yield to, to obey*. Hence faith, considered according to its etymology, is a conviction that is wrought in us, but is also an action of the consciousness by which we are forced to surrender ourselves to something, to confide in something, and to obey something—not by constraint, as consciousness testifies, but by intelligent choice. Πιστεύω involves an act of the intellect, and means primarily to think to be true, to be persuaded of, to place confidence in. In the New Testament it is used of "the conviction and trust to which a man is impelled by a certain inner and higher prerogative and law of his soul." In the New Testament we are commanded to exercise this prerogative, to obey this law of the soul: "Believe (Πιστεύετε) in the gospel" (Mark 1 : 15)—which evidently means, put your trust in the gospel, which can be done only by an act of the intellect, which discerns the gospel, and by an act of the will, which commits the soul to the gospel. The command was given to the Philippian jailor: "Believe on the Lord Jesus," Acts 16 : 31, where the grammatical construction enforces the idea of an action of the will. Of common occurrence are the forms

Πιστεύειν εἰς Ἰησοῦν, πιστύνειν εἰς τὸν υἱὸν τοῦ Θεοῦ, which have the sense of giving one's self up to, and which also by their grammatical construction tell of action.

To command a person to repent and to believe, on the presupposition that he has no power to repent and to believe, is hypocritical mockery; and every person who repents and believes is conscious of a psychical action which is his own, and for which he alone is responsible, whatever may have been the impulse or the assistance from without.

No doubt in every New Testament instance where repentance and faith are enjoined, the divine word and Holy Spirit are presupposed to be present, and to be active both in the mind and in the heart of the hearer of the divine word; but over against the word and the Spirit are set the mind of man with presupposed intelligence to discern the truth, and the will with presupposed ability to obey the truth, and also as having the ability to decline the invitation of the gospel, and to refuse the assistance of the Holy Spirit. "How often would I (ἡ Δέλησα) have gathered thy children together, \* \* \* and ye would not" (οὐκ ἡ Δέλησατε) Matt. 23 : 37—in which it will be observed that Christ employs the same identical word in regard both to his own willing and to that of man. And the same word is used by Christ when he says: "Ye will not come unto me, that ye may have life," John 5 : 40.

These passages show that in conversion there is an action of man. But through all these passages Professor Pieper draws a broad line. The very thing which he charges against Melancthon, but of which Melancthon was not guilty, that very thing Professor Pieper does in the case of another class of passages. He ignores the entire body of passages that witness for man's activity in conversion. Hence, and for other reasons already given, the utterly unsatisfactory character of his *Lecture* as an effort to determine "the fundamental difference in the doctrine of conversion and predestination" in the American Lutheran Church. He has not reached the heart of the difficulty, which lies exactly at that point where prevenient grace touches the mind and heart and will of man. God is omnipotent. That is



a conclusion of reason and a teaching of Revelation. Man is free. That is a datum of consciousness and a teaching of Revelation. To reconcile these antinomies is a problem for theology. But until they shall have been reconciled, it is the duty of theology to recognize both as ultimate truths. As a science theology must subsidize philosophy and use her as hand-maid. As a science she must welcome truth from the Book, from Tradition, from the Progressive Consciousness of the Church. If she discards the Book she embarks on a wide sea of speculation. If she forsakes Tradition, she loses the goodly fellowship of the saints. If she ignores the Progressive Consciousness of the Church, she becomes obsolete and unfit for the Master's use. It is only when these three sources of Christian theology are held in right relation, and are employed in the proper measure, that the Christian religion, of which Christian theology is the science, can commend itself to the mind and heart and conscience of men.

## ARTICLE III.

RELATION OF THE GERMAN EVANGELICAL SYNOD TO  
THE PRUSSIAN UNION.

BY PROFESSOR J. L. NEVE, D.D.

I. *The interest in this question.*

The matter presented here has frequently been made a question for discussion, not only in America, but also in Germany. Does the Evangelical Synod of North America occupy the same position as the Prussian Union, and if not, what are the differences?

A few years ago this question received special attention, when during the Summer of 1898 the German Emperor made his journey to Jerusalem, with the intention of assisting in the dedication of the Church of the Redeemer. At the same time an invitation was given to the German Evangelical Lutheran Synod of North America by the High Consistory of Berlin to appoint a delegate to accompany the Emperor with other church dignitaries to the Holy Land. Rev. Dr. P. Menzel, of Richmond, Va., was chosen as the representative. Two years later the Evangelical Synod celebrated the golden jubilee of its theological seminary, Eden College, near St. Louis. Having formed the acquaintance of the German Emperor at Jerusalem, Dr. Menzel embraced the opportunity to inform His Majesty, who was then at Kiel, of the approaching jubilee. He expressed the wish of having the Emperor present, but if that could not be, the Emperor was requested to honor the Synod with some token of good will for the day of celebration. Emperor William therefore sent a congratulatory dispatch, which was published in their Synodical organ, *Der Friedensbote*.

The Evangelical High Consistory congratulated likewise and also donated a sum of money. In view of these tokens of friendship from Berlin, the men of the Evangelical Synod



have said over and over again: *The Evangelical Synod of North America is the legitimate daughter of the Prussian Union.* Whether this now is really so, one cannot answer merely by saying, yes, or, no. Whatever there is true in this, we shall in the following discussion admit and try to show. But a matter-of-fact discussion will reveal, that between the Evangelical Synod of North America and the Prussian Union, there are very marked differences.

## II *A few words concerning the history of the Evangelical Synod in America.*

A Christian American by the name of Richard Bigelow was moved by the spiritual needs of the Germans in the vicinity of St. Louis, at that time called the "Far West," and consequently wrote to the Mission Institute at Basel asking for missionaries. Two men were sent in response to his call, *i. e.*: J. G. Wall and Joseph Rieger, who came from Germany in 1836. Mr. Wall organized a congregation in St. Louis and Mr. Rieger organized and served congregations near St. Louis and went up as far as Burlington, Ia. Another missionary from Basel, Pastor Ries, was already here. Other men of like tendencies, Nollau, Garlich, Heyer and Dauber, came from Barmen. These organized in Gravois Settlement, Mo., Oct. 15, 1840, what they called: *Deutschen evangelischen Kirchenverein des Westens.* The growth of this body was at first very slow, but soon a number of able men came from across the sea, among whom was Rev. A. Baltzer, who afterward became president of this body, and as such a prominent factor in its development. Quite an addition was made to the synod when in the year 1858 it received into its fellowship the *Deutsche evangelische Kirchenverein von Ohio.* This was followed in 1860 by the *Vereinigte evangelische Synode des Ostens.* Though these two bodies were very small numerically, nevertheless they helped a good deal by way of occupying new territory. In the year 1872 two other bodies were added: the *Evangelische Synode des Nordwestens* (called Hartmann's Synod) consisting of forty-eight ministers, and the *Vereinigte evangelisch-protestantische Synode des Ostens*, consisting of twenty-five ministers. Now the old title: *Deutsche*

*evangelische Synode des Westens*, was no longer suitable and was consequently changed by adopting the name: *Die Deutsche evangelische Synode von Nord-America*, which is its name at the present time. According to its Almanac of 1901 it numbers 909 pastors, 120 school teachers and 1129 congregations.

Its educational institutions are the theological seminary (Eden College) at St. Louis, Mo., which was founded in 1860. This institution has furnished the Synod 620 preachers and has at present an enrollment of 78 students. Its preparatory seminary is located at Elmhurst, Ill., which at the same time serves the purpose of a teachers' seminary. It is frequented by 95 students.

The most important publications of the Synod are: *Der Friedensbote* for the congregations and the *Theological Magazine* for pastors and teachers. These, with the synodical reports, and especially its constitution for the synod and the congregations, together with the catechism and liturgy, form the chief sources of information as to its theological standing.

### III. *What are the characteristics of the Evangelical Synod?*

By far the majority of its pastors occupy the position of what is known in Germany as the *Positive Union*. Having read just now a biography of a well-known pioneer of this synod, written years ago by Inspector L. Haeberle, I must acknowledge here you find in reality the same piety in heart, the same consecration to service, the same spirit of self-denial, which is found in the Lutheran pioneers of America. And the other founders of the synod were men of the same spirit. Even Dr. Walther is said to have admitted that those pious men, who came over from Basel and Barmen, have been a fountain of blessing to this body, whose principles, on the other hand, he could not endorse. The Synod, too, as it developed, kept up relations with those institutions in the Fatherland, in which there was a living Christianity. There are connected with this body ministers who are strongly inclined toward the modern theology without the Synod itself opposing them, but the positive element is by far in the ma-



jority. That an outspoken negative theology is not tolerated in its seminary was proven years ago by the fact that a professor, who inclined that way, and who was much in favor with the students, was forced to vacate his chair. Thus it is a fact that the great majority of its preachers, though they are indifferent with reference to the doctrines that divide the two great churches of the Reformation, seek to advance true piety in their congregations.

Whether the Evangelical Synod of North America will be able to maintain this position remains to be seen. Indifferentism toward the doctrines of the Divine Word does not give very much assurance along this line. Let each man be fully assured in his own mind. As this is applicable to the individual Christian, it is still more so in the case of the Church, to whose care so many are entrusted. A church organization, which cares not whether its congregations adhere either to the Lutheran or the Reformed view of the sacraments, sets an example of indifference over against the truth of the Holy Scriptures in general. Experience, consequently, has shown that modern theology finds it comparatively easy to gain access into such an organization. Stahl in his book *The Lutheran Church and the Union*, and Wangemann in his *Una Sancta*, as also in the *Sieben Buecher preussischer Kirchengeschichte*, emphasize the fact that the school of Schleiermacher (the compromise-theologians), as also those theologians of liberal tendencies in general at that time, were so enthusiastic in their favor of the Prussian Union that they wished to see the doctrines of the Church become a question of contention in order that there might be made room for a reconstruction of the entire Christian faith. The Evangelical Synod likes to tell that orthodoxy was responsible for rationalism. We admit that it is not orthodoxy, as such, but rather its degeneracy, as, for instance, it found its exponent in Carpzov, which gave aid to the rise of rationalism, inasmuch as it made the Christian religion absurd by means of placing emphasis on the mere letter. But we affirm that pietism, not the pietism of Spener, but that sort which had no intelligent apprehension as to doctrine, and which afterwards found its

historical exponent in the Prussian Union, has contributed much more to the rise of that vulgar sort of rationalism than to that much more dangerous modern rationalism. Semler, the father of rationalism, was a pietist and adhered strictly to family worship. It is a fact worth while to ponder over, that neither Lutherans nor Reformed, who adhere to their confessions, are found to be rationalists, but that rationalism always goes hand in hand with indifferentism in regard to doctrine. It is therefore certainly not without foundation when it is feared by some that the modern-negative theology, if it ever should be destined to influence the German Synods of America, would first and easiest find open doors with the United Evangelical Synod of North America.

We are considering in this paragraph the characteristic peculiarities of the Evangelical Synod. There exists here in America between Lutherans of all tendencies and the Evangelical Synod a strained relation. In order to be clear on this point, it is not sufficient to point to the well-known zeal with which the Lutherans of strong confessional tendencies have fought against the principle of Unionism. If one wishes to understand this strained relation between the Lutherans and the Evangelical Synod, he must look at the situation in which our free church finds itself. Both work on the same territory where the congregations in many instances are close neighbors. A church organization is dependent on an increase of its membership for the sake of its existence. It is the policy which is pursued by the Evangelical Synod against which the Lutherans find constant cause to protest. Wherever a district Synod of the aforesaid body succeeds in finding a listening ear with Lutheran congregations, it courts them by saying that if they would unite with their Synod it would not involve a change of confession. If pastors from this Synod have in any way influence over lay members of the Lutheran Church, who have come from Prussian provinces to America, they will tell them as a rule: "With us you find the Church of your German home; between the Prussian State Church and us there is no difference." But they do not explain to them the real significant difference between



the absorptive Union, which is the real characteristic of their Synod, and a mere confederate Union, which characterizes the Prussian Union.' A congregation belonging to the Prussian Union may remain Lutheran, and by far the overpowering majority of the congregations within the Prussian State Church are Lutheran in their entire make-up. A congregation on the other hand, which unites itself with the Evangelical Synod, becomes a member of a body, which in all its official documents (Synodical and congregational constitutions, liturgy and catechism) has blotted out the doctrinal differences between the Lutheran and the Reformed. We will readily admit that there are within the Prussian Union groups of congregations, which in reality occupy exactly the same position as the Evangelical Synod of North America, for instance the Garrison Church in Berlin and such congregations, which, since by order of the government of 1817, were organized as union or consensus congregations. But between these and the congregations of the Pomeranian province, which have had granted to them their Lutheran confessions, there is a great difference. Yet those Lutheran immigrants from the provinces of Pomerania, Saxony, Brandenburg and Silesia are courted by the Evangelical Synod, which says: "Our Synod stands just like your Church in the Fatherland." Yea, even more: Inasmuch as the Evangelical Synod has among its confessional writings also the Augsburg Confession and Luther's Small Catechism (but the last-named does not serve as a text book for the young), the ministers of that Synod as a rule say to those immigrants, though they come from Mecklenburg, Bavaria, Hannover or Schleswig-Holstein: "Among us you can be Lutherans too; you can use the Lutheran catechism." But they don't say that according to Synodical resolution it is made the duty of every pastor to introduce their own catechism "as soon as possible." And this catechism is a production made up of the Lutheran and the Reformed (Heidelberg) catechisms into one book. It is this general policy on the part of the Evangelical Synod of North America about which the Lutheran Synods justly complain,

and right here we have the real cause for the strained relation which exists.

The responsibility in this matter I would nevertheless not lay at the door of the individual minister of this body. It is rather the unnatural Unionism, especially in our American free Church, which brings with it this much complaint of church-policy. The desire on the part of each separate organization to extend its borders, is exceedingly great. And he who is a member of a body, which is characterized by doctrinal indifference concerning the Lutheran and Reformed confessions, as is the case with the Evangelical Synod of North America, is strongly tempted not to state the real facts in the case, but to endeavor to become to the Lutherans a Lutheran, to the Reformed a Reformed, and to the United a Union Man, if only he can win a congregation.

We now approach the real answer to the question under consideration, viz: The relation of the German Evangelical Synod to the Prussian Union. Among the readers of this paper I have in mind such of our Lutheran Synods in this country as are quite well informed concerning the Evangelical Synod, but who are nevertheless not in a position to know the real points at issue and the characteristic differences between the two. And because of the complicated state of development of the Prussian Union, I must necessarily dwell at greater length on the latter point.

IV. *The Union of the Evangelical Synod of North America is precisely what the Prussian Union was intended to be according to the decree of the cabinet of 1817, but on account of the opposition on the part of the Lutherans in Prussia was never realized.*

The rulers of the House of Prussia since the times of the Elector John Sigismund were Reformed, but the people were almost exclusively Lutheran (*i. e.*, only 9 Reformed congregations in Silesia, 7 in East Prussia, etc.). This condition of things was considered by all the Hohenzollerns as an unsuitable relation between ruler and people, and consequently the constant endeavor to bring about a union between the two.



After attempts of this kind had always failed, because of the resistance of the people, Frederick William III, on the occasion of the Reformation Jubilee in the year 1817, thought the time had come to proclaim the Union. He issued that famed cabinet decree in which it was said that the Reformed Church was not to become Lutheran, nor the Lutheran to become Reformed, but that both were to constitute "a renewed Evangelical Christian Church." The public confession of this new evangelical church was to be "the principal points in Christianity, wherein both churches agreed" (Consensus); the doctrines of disagreement on the other hand (Dissensus) were considered "non-essential" and left to the conviction of the individual.

We shall see later on that the aim of this cabinet decree of 1817 had to be given up as a church-policy by the Government. In his 75th thesis Claus Harms had prophetically declared: "Through this marriage the poor maid, the Lutheran Church, is to be enriched. Do not commit this act over the bones of Luther. They will become alive, and then woe unto you." This word was fulfilled before 20 years had passed by. Over the attempt to introduce the Union, there arose unspeakable confusion, so that the Prussian Government saw itself forced to give up its course and turn in another direction.

But before we proceed discussing that contemplated Union according to the cabinet decree of 1817, let us look at the wording of the confessional paragraph of the Evangelical Synod. The reader will see that the Union of this Synod was exactly the same as the Prussian Union originally was intended to be: *The German Evangelical Synod of North America \* \* \* accepts the interpretation of the Holy Scriptures, as contained in the Symbolical books of the Lutheran and Reformed Church, of which the principal ones are: The Augsburg Confession, Luther's Catechism and the Heidelberg Catechism, in so far as they harmonize with each other; but on those points on which they differ, the Evangelical Synod of North America adheres exclusively to those passages of Scriptures pertaining to such points and avails itself of that spirit of freedom which in such matters prevails in the Evangelical Church.*

Such an evangelical church, in which, through a spirit of indifference as to the doctrine and through a mere emphasizing in points of agreement, a neutral denomination is created, Frederick William III had in mind when he issued his cabinet decree of 1817. And in order that he might succeed in the face of any confessional consciousness that might in all probability make itself felt, he pursued the following course. (1) Both the Lutherans and the Reformed were placed under one and the same church-government, which had been essentially the case already since the year 1808. (2) A general Liturgy for the use of the Lutherans and the Reformed was prepared, the principal work of which was done by the King himself. At first the use of this liturgy was recommended, but soon its use was made obligatory. (3) By a decree of 1823 the subscription to the unaltered Augsburg Confession and the Concordienformel was nullified; but on the other hand they were called upon to subscribe to "the confessional writings of the United Evangelical Church in so far as they agreed with each other." (4) In the year 1822 it was declared that those candidates for the ministry, who would subscribe to the so called "Union-revers," *i. e.*, a written declaration at their examination to submit to the Union arrangements, were to receive appointment with Lutheran as well as with Reformed congregations. Later on (1830), without considering such a written "revers," it was determined that pastorates of the State-Church should be supplied with pastors, no matter whether of Lutheran or of Reformed persuasion, in case the congregations themselves would not raise objections. (5) In the city of Bonn a theological faculty was constituted on the Union principle. The organization of "mixed congregations, which would constitute themselves on the consensus of both confessions," was everywhere encouraged. (6) The *Generalsuperintendenten* and the *Superintendenten* received instructions to see to it that the congregations would give up their distinguishing names, Lutheran and Reformed, and simply call themselves "evangelisch." (7) The custom of breaking the bread at Communion was made the outward sign of adopting the Union. Stahl says: "Thus the



movement to constitute a united, undistinguishable evangelical church was advancing with marvelous rapidity. Only one thing was lacking to make it complete: an official declaration that the entire State-Church was standing on the foundation of an undistinguishable evangelical confession. But unexpectedly the whole intention was essentially altered in consequence of the unlooked for opposition of Lutheran consciousness, which was considered as having wholly died out, and which now showed itself with a warmth and energy ready to stake all."

With this Union, as it was originally contemplated by Frederick William III for Prussia, the Union of the Evangelical Synod of North America harmonizes in principle. If this was already made clear to us by quoting their confessional paragraph, it will even be made more so by examining their official publications, especially the liturgy and the catechism. In the liturgy, which from their standpoint must be considered an excellent work, the consensus of both confessions, in the prayers for Reformation day and especially in the formulas for the administration of baptism and the Lord's Supper, has found expression in an exceedingly skillful manner. The same may be said of their catechism. This work, the casting together of the Lutheran and Heidelberg catechisms, which has never been attempted by even the most zealous advocate of the Prussian Union, shows with what consistent determination the Evangelical Synod of North America has pursued this Union principle, and to what extent it is true that the Lutheran and Reformed churches become extinguished, and that in their stead an undistinguishable evangelical church, a new denomination, has been created. It is therefore expected that congregations, which unite themselves with the Evangelical Synod, give up their distinguishing names "Lutheran" or "Reformed" and simply call themselves "Evangelisch."

When one remembers that a Union as represented by the Evangelical Synod of North America was the aim of the Prussian church-policy and that the Prussian King, in the capacity of Summus Episcopus, as also the church-consistory, which car-

ries out the King's ideas, beheld the partial failure of their Union project with regret, then the tokens of friendship manifested in Berlin toward the Evangelical Synod are easily accounted for. It was tantamount to a public confession that an absorptive Union, like the one in America, would have been for Prussia the real desirable thing, and that a party which represents this Union is looked upon with special favor is easily accounted for. But these tokens of friendship dare not be taken as a proof that the Evangelical Synod of North America and the Prussian State-Church are essentially alike. That this is not the case, will be seen in the following paragraphs.

V. *Since the re-awakening of the confessional consciousness, efforts have been put in motion by the Lutherans in the Prussian Union, which have never been made within the Evangelical Synod, and which would not be possible.*

The prophecy of Claus Harms was fulfilled. At a celebration in Silesia in memory of the presentation of the Augsburg Confession in 1530, "Luther's bones became alive." Scheibel, Professor of theology in Breslau, opposed the Union and refused to use the Liturgy. He was then suspended, and with 250 families he left the State-Church. The movement increased constantly. Those that had left the State-Church were persecuted with imprisonment and fine, but the martyrdom brought fresh fuel to the once awakened Lutheran consciousness, and the sparks flew into the neighboring provinces. Missionaries from among those that had separated themselves visited the congregations in Silesia, Brandenburg, Pomerania and Posen, and enlightened the congregations through speech and writings regarding the difference between the Lutheran Church and the Union. This took effect especially with the earnest believers in the congregations. With their scruples they came to their pastors, and these, in order to be able to answer the questions of their parishioners, were forced to study the long forgotten confessions. In addition to this, just now many societies of Pietists, true believers, took a more confessional stand. This awakening of a Lutheran consciousness, which was started by the movements in Breslau, without identifying itself therewith,



is very lively portrayed in a recently published *Denkschrift der lutherischen Vereins*. In this we read: "Especially the great mission festivals which were celebrated in those days with ever increasing interest and which were attended by people coming many miles with songs of praise upon their lips, became in the hand of God the spiritual hearth, upon which the holy fire of a new life and a living Lutheranism was kindled. And when after the close of these richly blest services ministers and laymen yet remained together in a small circle, then soon the conversation turned upon Church and Symbol, Union and Confession. Then followed questions and answers, a friendly discussion and a peaceable understanding concerning the Union as to whether it was to become negative or positive, absorptive or conservative, or if it had become so already, whether the Lutheran Confessions in the Union were to retain their authority, whether the Lutheran Sacrament would remain unaltered, whether Lutherans might with a clear conscience use the new liturgy and remain in the State-Church, etc. Thus often in the love of Christ there was a wrestling and fighting, a sighing and praying, till the new day began to dawn. And in this way the number of those, to whom the worthy maid of the Lutheran Church was dear, and who were prepared to use their best powers in order to build up the broken walls, increased daily. And it is wonderful how quickly these Lutherans found each other and united themselves together, a solid phalanx of brave champions for the Lutheran Confessions and the Lutheran Church."

The Prussian province of Pomerania above all became the hearth of these movements, whose aim it was to save the Lutheran Church within the Union. The congregations at Wallin and Camomin were the first to whom the assurance from the Consistory was given that they were "now, as before, Lutheran congregations, with whom the Confessions of the Lutheran Church were to remain intact and that their ministers were authorized to preach the Word of God and to administer the sacraments in conformity with these Confessions." The use of the formulas pertaining to the sacraments were made

optional. Many other congregations obtained the same privilege. The number of those loyal to the Confessions increased. Conferences were held in the home of a nobleman by the name of v. Thadden, attended by men such as Otto, Meinhold, Wetzel, Knaak, Wangemann, Ahlfeld, Besser, Nagel and Hengstenberg. On farmer-wagons with hayracks, drawn by four horses, the guests were brought together from the surrounding stations at a distance of ten miles. Every room in the house, every loft, and even the barn-floor, was made use of to accommodate all the guests. Many a young gentleman had to sleep on a bed of straw. At last Mr. v. Thadden was obliged to build an extra hall in order to make room for the participants. On the programme of these conferences, which lasted often several days, the burning questions: "Union, Lutheranism, Confessions, formed the leading topics. And the brethren thus brought together wrestled before the face of the Lord in all brotherly sincerity, though frequently the minds clashed together. They sought earnestly to know the truth and get clear in their minds concerning these questions which stirred their consciences to the very depths. And over these gatherings there hovered such a spirit of consecration, and they were so richly blessed by the deep spiritual sermons and devotional addresses, that all the participants left greatly edified, deeply affected and their minds cleared up. Two great conferences were held in the years 1843 and 1844. The result of these conferences may be summed up in these words: *We have indeed Union-attempts, but no Union-Church!*

A number of the participants of these conferences joined in later years the party that left the State Church, *i. e.*, Nagel, Besser and Mr. v. Thadden; but most of them remained in the State Church and became, under the leadership of Superintendent Otto in Naugard, 1848, the founders of the Lutheran Society of Pomerania, a society which, because of its definite demands, has accomplished unusually much for the Lutheran cause of this province. Similar societies were organized in Silesia, Posen, Saxony, Brandenburg, Westphalia and Prussia. The Society in Silesia adopted the following declaration: "We



constitute ourselves on the basis of the Unaltered Augsburg Confession. We intend to maintain, even within the Union, the rights accorded to our Lutheran congregations by the church government with all means at hand. For these, on account of the ambiguous relation with the Union, have become obscure." Among the leading men of this society were the Professors Kahnis and Oehler. The Lutheran Society for the province of Saxony issued on the day of its organization, April 19th, 1849, the following declaration: "To strive faithfully to maintain the Lutheran Church within the Prussian State Church and defend her confessions, her principles of government and her specific character against every illegal approach of the Union!" Of this declaration the King was notified.

All these Societies united themselves Sept. 9 11, in Wittenberg, into a Central Society. Fifty delegates from the different provinces assembled together in the old Luther-town. As a mark of their belief they drew up five theses, which are known as the *Wittenberg Sentences*, and which form a well-known part of Prussian church history, and are considered this very day the Programme of those Societies. We give them here:

1. We stand on the Confessions of the Evangelical Lutheran Church.

2. We are convinced that our congregations have never rightly ceased to be Lutheran congregations, and that we are in duty bound to defend their confessional rights with all our might.

3. The Confessional rights of the Lutheran congregations demand for their safeguards a confessional church polity. Accordingly we ask for recognition and a carrying through of the Evangelical Lutheran Confessions in cultus, congregational constitutions, and government.

4. As the first aim of our endeavor we mention the liberation of the altar service from all ambiguity and a full expression of our confessions in the entire divine service. Further, a guarantee of our confessional independence in the administration of the church government. And finally the preservation of Lutheran principles in our congregational constitutions.

5. These ends we do not wish to reach by way of leaving the State Church, because we feel bound in conscience to carry this fight for the good rights of our Lutheran Church through upon her own territory within the State Church.

Wangemann writes in his *Sieben Buecher preussischer Kirchengeschichte*: The Lutheran Societies constituted at the beginning of 1850 an imposing power; 400 to 500 ministers, for the most part it may be said the best men, advised by experienced jurists, supported by a small but faithful band of Christian patrons, proved themselves loyal in bearing witness to the truth before the eyes of the government and their congregations during the year 1848.

And not only at that time but even to this very day, they are the men, who, with a definite purpose in view, go forward. During the year 1899, Sept. 5th, they celebrated their fifty years' jubilee, on which occasion the principal address had for its subject: "How far have those ends, which were aimed at in the Wittenberg Programme by the Lutheran Society, been reached, and what are the problems yet to be solved?" The most important organ of the society is the *Evangelische Kirchenzeitung* founded by Hengstenberg; also the *Konservative Monatsschrift* and the *Beweis des Glaubens* are publications of great influence. Among the leaders of these men we mention the Professors: Zoeckler, Haussleiter, v. Nathusius, v. Schultze and the pastors, P. Holtzhener, P. Koelling, J. Gensichen, Wetzell and Wolff.

At the close of this paragraph I will yet say that within the bounds of the Evangelical Synod of North America one hears nothing about such men as just mentioned. This synod bears the character of an absorptive Union in the most outspoken sense. If indeed one may speak of a prevailing element in it, it is by far the Reformed. Where a real Union between the Lutherans and Reformed has been effected—as Stahl correctly states—the results have been that whatever was specifically Lutheran was lost, and whatever was specifically Reformed remained. The Lutherans are always the losers, the Reformed have nothing to lose. Thus a Union like the Evangelical Synod of North America is naturally more of a Reformed character.



The Prussian State Church on the other hand bears, in spite of its unionistic mechanism, a preponderating Lutheran character, first, because the Lutherans are in the different provinces in an overpowering majority and secondly, because at those places where there are Reformed congregations the Union is only a confederate one. This is therefore in reality *one* difference between the Prussian State Church and the Evangelical Synod of North America: The first is preponderatingly Lutheran and the last Reformed.

*VI. The essential difference between the Prussian State Church and the United Synod of North America will above all be seen, if one follows the historical development of the Prussian Union since the cabinet order of 1834.*

In order to quiet the minds of the Lutheran people and put a stop to the spread of the separation from the State Church, there was issued another cabinet order in the year 1834. This read as follows: The Union does not aim at nor does it mean a giving up of the existing confessions of faith, neither is the authority, which these confessions hitherto have had, annulled. The adoption of the Union means only an expression of a spirit of moderation and toleration, which does no longer admit that the difference in some points of doctrine to which the other party holds, is a cause to refuse her the outward church fellowship. The adoption of the Union is a matter of free choice, and it is therefore a mistaken idea that the introduction of the renewed liturgy necessarily involves the adoption of the Union or was thereby indirectly effected.

From the wording of this cabinet order, compared with the one of 1817, one sees that a different course is to be followed. Was it at that time the founding of an undistinguishable evangelical church, in which there are no longer Lutheran and Reformed congregations as such, now "the authority which these confessions hitherto have had, is not to be annulled." In conformity with this declaration, those pastors of Pomerania received from the Consistory the assurance that—I repeat the sentence—"they were now as before Lutheran congregations, with whom the confessions of the Lutheran Church were to remain intact, and that their ministers were authorized to preach

the Word of God and administer the Sacraments in conformity with these confessions."

In a cabinet order of a later date (1852), to which we must afterwards refer in considering other points, the Evangelical High Consistory was authorized "to protect the right of the Lutheran Confessions." Further: In earlier years the ministry of ecclesiastical affairs in its decisions would always speak—much to the dissatisfaction of the Lutherans—about "tendencies (*Richtungen*) in the United State Church;" but at last in a Ministerial Decision of 1892 the Lutherans were recognized as a Lutheran Church in the following words: "The Lutheran Confessions and with them the Lutheran Church continue to exist unchanged in the Evangelical State Church." And again in 1896: "The introduction of the Union has altered nothing with reference to the Confessions, consequently the Evangelical Lutheran Church now as ever exists in the Evangelical State Church in the older provinces."

In accordance with these decrees it is in harmony when for instance in Pomerania in the call of a pastor the confessional standing of the congregation is mentioned, and that the pastor is expected to conduct his office in accordance with these confessions. In most of the other provinces, when pastors are installed in Lutheran congregations, they must obligate themselves to teach according to the Unaltered Augsburg Confession and Luther's Small Catechism and no Reformed Confession is mentioned. In all Lutheran congregations in the Prussian State Church the youth is instructed in Luther's Small Catechism.

The consciences of Lutheran pastors and congregations suffered most by the use of the United Liturgy. Those, who did not wish to leave the State Church and unite themselves with the independent congregations, did not cease complaining to the church authorities: "We can accept and use the liturgy, yet, in the administration of the Sacraments, the use of the old Lutheran formulas must be granted us." Many applications for the privilege of using these old formulas were made and granted. In accordance with a cabinet degree in 1857 the liturgy received even printed Lutheran formulas as an append-



age; but the use of the same was tied to an incommodious condition. It was therefore a joyful event for the Lutherans in the State Church of Prussia when in the year 1895 the new liturgy appeared with parallel formulas and when it was decided that every Lutheran congregation henceforth may use the Lutheran formulas. In this new liturgy there are formulas for baptism and communion, in which the pure Lutheran doctrine on the Sacraments is expressed. Thus the demand on the fourth of the Wittenberg thesis "a full expression of our confessions in the entire service" was granted.

Stahl says that the Prussian State Church was no Union Church but that it had Union elements in it. Such a Union element is found in the cabinet order of the year 1834 in the non-refusal of outward church-fellowship by one church body to the other, where the Lord's Supper particularly is had in mind. What sort of altar fellowship of the Lutherans with the Reformed this is, is described by pastor J. Gensichen in the *Evangelische Kirchenzeitung* as follows :

"That which is demanded by the Union of 1834 is nothing else than permission to receive the Lord's supper *as a guest*.

"1. The rule is that every communicant partakes of the sacrament with his own denomination, and only in exceptional cases of necessity, for instance *in agone mortis*, when the minister of such church, of which the sick person is a member, cannot reach him, or where the distances to a particular place are too great, desires the partaking of the Lord's Supper at the hands of a minister of another denomination. Such cases are in our Eastern Provinces very seldom. I have never, as long as I am in the ministry, had such a case, although there are in my congregation several Reformed families, which generally attend my services.

"2. The admission dare not be demanded as a matter of *right*, but is granted as a matter of *favor* and of free love. If for instance a Reformed would come to me and say: 'I consider your doctrine of the Lord's Supper as false, but you must nevertheless administer it to me,' or 'I can partake of the communion in my own church, but in order to show you that

the doctrinal differences are altogether unimportant to me, I will come to your communion table'—I would not admit such a one as guest to our table. And, no doubt, I would be justified in refusing him, because of his false view already in this sacred matter.

“3. The Lutheran administration is not altered in the least because of the participation of a Reformed brother. The existing difference in the doctrine of the Lord's Supper is made plain beforehand, when he announces his intention to commune. And if then nevertheless he desires to partake of the sacrament showing a penitent, believing disposition, we admit him, but as a guest he must submit to our Lutheran usages.”

A further union element the Prussian State Church has in its *church government*, which was organized in the year 1808. Everywhere, where Lutheran consciousness was awakened, pastors and congregations felt unhappy because of this arrangement, and in the different provinces, where Lutheran societies had been organized, but especially in Pomerania, attempts were made for the restoration of a purely Lutheran church government. But to accomplish this seemed to be impossible. On account of this many left the State Church and united themselves with the independent congregations, because they believed that not only the pure Word and the sacrament were essential to the idea of the Church, but also a Lutheran church government, which would see to it that the means of grace were administered rightly. The Lutherans of the State Church on the other hand, who, if it could be at all prevented, did not wish to leave the State Church, took the position that according to the seventh article of the Augsburg Confession, the pure Word and sacraments, were the signs (*notae*) of the true Church and that besides these the church government could not be considered a third sign. A Lutheran church government would indeed be very desirable, but it did not belong to “the *esse* but to the *bene esse* of the Lutheran Church.” They pointed to the Reformers, who had declared themselves willing to submit to the government of the Catholic bishops, if they would only allow them to preach the gospel. Especially Wangemann in his *Una Sancta* proved that according to the usage of language in



the Lutheran Confessions "the rites and ceremonies instituted by men" (art. 7, Aug. Conf.) included among the first things church government. Inasmuch, therefore, as the Prussian Lutherans could not obtain a purely Lutheran church government, they endeavored to secure a guarantee for the continuance of the Lutheran Church from the government as it existed. A result of constant demands along this line was a cabinet order of the year 1852, in which a stipulation was made as follows: "The Evangelical High Consistory consists of members belonging to both churches, and if there is a matter that can only be decided according to one of the confessions, the primary confessional question (Vorfrage) is not to be decided by the vote of the entire body, but only by the vote of the members belonging to that side, and their decision is then made the basis for the vote of the entire body. Therefore, in matters pertaining to the Lutheran Church only those members of the High Consistory, belonging to that church are to decide." In the same document it is stated in one place that on the part of the church government the independence of both churches is to be guaranteed to them.

Stahl in his often quoted work, *The Lutheran Church and the Union*, closes his discussion about the history and the legal status of the Prussian Union in the following words: "In accordance with its general character the Evangelical State Church of Prussia is a *unique organism*, but this consists in its very centre and in its entire development of two confessions. The State Church of Prussia is not a union church. It has not a common evangelical confession, upon which as a state church it stands, but its basis is throughout the distinguishing confessions of the Lutheran and Reformed churches. It has no common organ and elements, but they are from first to last either Lutheran or Reformed. We mention the members of the higher and lower ecclesiastical authorities, the pastors and the congregations. It is a dualism through and through of two not united confessions. The Evangelical State Church is not a union church, but a church that has only union elements in it. As a state church it has only one union element in it, viz., the unique and yet not undistinguishable church government. But

each of her congregations and perhaps by far the greater part of them possesses another element of union in the non-refusal of the outward church fellowship with other confessions. *The State Church is therefore not a union church, but Lutheran or Reformed for either of the two confessions, which it contains.*"

VII. *We sum up with a closing word.*

1. The union of the Prussian State Church is merely confederative; the one of the Evangelical Synod of North America outspoken absorptive, or; the first is conservative, the latter radical.

2. The authorized confession for the Evangelical Synod is the consensus of the Lutheran and Reformed symbols, the dissensus is left optional. The authorized confessions of the Prussian State Church—since the cabinet order of 1834—are for the Lutherans, the Lutheran; and for the Reformed, the Reformed symbols.

3. For the Lutherans in the Prussian State Church Luther's Small Catechism is the authorized text-book, and for the Evangelical Synod an evangelical catechism—which is a combination of the Lutheran and the Heidelberg catechisms.

4. The liturgy of the Prussian State Church contains the parallel-formulas, pertaining to the sacraments for the use of the Lutheran congregations, which are by far in the majority and thus the opportunity and possibility for a complete Lutheran administration of the sacraments is given, whilst the Liturgy of the Evangelical Synod contains no Lutheran and Reformed formulas but only such, as are based on the consensus of both churches.

5. The altar-fellowship in Prussia, wherever it occurs, is one of privilege, so that the independence of each church remains intact, but with the Evangelical Synod of North America it is such that only one evangelical church is recognized.

6. In Prussia as a rule a pastor for a Lutheran congregation receives his ordination according to the Augsburg Confession and Luther's Small Catechism, the Evangelical Synod obligates its candidates to the teachings of the consensus of both confessions.



7. The church government of Prussia is divided into Lutheran and Reformed and is bound to maintain the independence of both confessions, the Evangelical Synod has only one undivided evangelical church government, which cannot take into consideration the special Lutheran interests.

8. The Prussian State Church has as a guard of Lutheran interests a strong element, which fosters in organized societies Lutheran sentiment and represents it through influential church-organs. Such an element would, under conditions as they exist in our free church in America, soon separate itself, because the real union tendency was lacking.

9. "Only a few elements in the State Church are united in the real and full sense of the word: the military congregations, the University at Bonn and a few so-called consensus congregations." With these the Evangelical Synod occupies essentially the same ground, but not with the actual main parts of the Prussian State Church.

The correctness of the foregoing statement by Stahl, which in a previous controversy with my evangelical friends, I had the chance to quote, was emphatically denied by them. Therefore, before I gave this manuscript to the printer, I sent it for correction to the chairman of the Lutheran societies, Pastor J. Gensichen, calling his attention especially to the foregoing ninth thesis. In his reply he kindly pointed out to me several small incorrect statements, which I have corrected, and said: "Thesis nine is correct, for that distinguished jurist Stahl never affirmed anything disputable."\* It is also to be remembered that this statement is found in the second edition of his book, after the first edition had called forth a flood of replies. If the statement had been found to be untenable, he would certainly not have repeated it in the new edition. It must further be remembered that we have to deal with the question in how far, from a corporative stand-point, we can speak in Prussia of a

\* The consent of the editor of the *Evangelische Kirchenzeitung*, who likewise read my manuscript, was an additional proof to me that I have succeeded in this discussion to portray the church affairs in Prussia correctly.

Union that has been carried out successfully in its government, creed and cultus, as we have it before us in the Evangelical Synod of North America. Such a Union Stahl denies and admits only union elements in the Prussian State Church. There may have been organized since Stahl's time, especially in Berlin, new organizations on the union-principles, but even that does not change the general character of the Prussian State Church, especially in the provinces, and even then these Union churches in Berlin use the Lutheran catechism, which has been officially done away with in America. Of course, as a tendency of thought (*Geistesrichtung*) the Prussian Union—this must be frankly admitted—is a power, and here above all are found the points of contact between the Union men in Prussia and in America.

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#### ARTICLE IV.

##### THE CHRISTIAN ALTAR : ITS DEVELOPMENT, ABUSES, PLACE AND USE.

BY REV. W. L. RUTHERFORD, A.M.

Worship and the altar seem to be co-existent and inseparable. The most ancient altars of which there is any record are those mentioned in the Bible. The first mentioned is that "built unto Jehovah" by Noah. Since sacrifice, however, implies an altar, there must have been altars for the sacrifices of Cain and Abel. We are repeatedly told of the altars built by Abraham, Isaac and Jacob, during their sojourn in Canaan. The most remarkable was the altar built by Abraham upon which he offered his son Isaac. Moses erected an altar at Rephelim, Ex. 18 : 15, and another accompanied by twelve pillars at Horeb, Ex. 24 : 4. Shortly after the Israelites left Egypt they were given directions by God, informing them how to build their altars, Ex. 20 : 24. At the appearance of the Levitical Ceremonial, altars much larger in construction, with a more elaborate ceremony, were instituted. The brazen altar



of the first temple was an immense structure, being about fifty feet square at the base and twenty-four at the top. The altar in the second temple consisted of a mass of masonry in proper form, but more simple, 1 Macc. 4 : 45 47. This altar, rebuilt by Herod, Josephus tells us, was fifteen cubits high and fifty cubits square at the base, and remained practically the same in form throughout the Old Testament dispensation.

The altar always has occupied a central place in worship. All through the Old Testament dispensation the worship on the part of God's people was sacrificial in its nature, the sacrifices all pointing to the great Sacrifice upon the Cross. But when Christ, in his last moments of suffering, exclaims: "It is finished," and gives up his spirit; and the veil in the temple is rent in twain from top to bottom, we have announced the termination of the Mosaic ceremonial dispensation. By these climacteric events upon the cross and in the temple, God abolishes the dispensation and the worship which were preliminary and introductory. The sacrificial element in worship is forever eliminated, and that form of worship abrogated in the completed atonement,—and a perfect salvation is wrought for men.

The sacrificial element, therefore, no longer obtains in the worship of God's people. We now enjoy a closer communion with God. "Having, therefore, brethren, liberty to enter into the holiest by the blood of Jesus; by a new and living way, which he hath now made through the veil, let us draw near with a true heart," Heb. 10 : 19. Through Christ's death we have fellowship with God. There is no intervening priest. We are all priests unto God. There are no obscure promises, for "all the promises of God in him are yea, and in him Amen, unto the glory of God by us," 2 Cor. 1 : 20. Weary rites and ceremonies are no longer necessary, for Christ has taught us that "God is a Spirit and they that worship him must worship him in spirit and in truth," John 4 : 24. True worship, therefore, demands an altar from which the literal sacrificial element has been eliminated by the New Testament order and spiritual significance. Such is the conception and practice of the apostolic Church.

A look at the nature of the Church and her development under the peculiar existing conditions reveals the deep secret accounting for the introduction and existence of many innovations foreign to the teaching and spirit of the word, as well as to the conception and practice of the apostolic Church. The Church had two forces of influence bearing upon her. They were Judaism and Paganism. And in Judaism itself were the opposing elements of Phariseeism and Essenism threatening schism and disaster. The Church has ever been warned against idolatry and its influence ; and Christ, as if fearful of their influence on his Church, frequently warned his disciples against the "leaven of the Pharisees," Matt. 16 : 6.

The Church of Christ is highly syncretic in its nature and may be termed a syncretic organization. Almost all forms of lower religion found some form and place of expression in the syncretic tendency of the Church. Disguise it as men may, the worship of the relics of saints and martyrs is but fetichism. Thus the undue veneration of saints developed into that idolatry which was but a new application of ancestor worship. It is this syncretic nature of the Church that reached out to conciliate and cause a more rapid spread of Christianity by adopting many festal days, and the rites and ceremonies of the heathen world. This was very clearly seen at the time. "You have," says Faustus to Augustine, "substituted your Agapae for the sacrifices of the Pagans ; for their idols, your martyrs, whom you serve with the very same honors. You appease the shades of the dead with wine and feasts ; you celebrate the solemn festivities of the Gentiles, their Calends, and their Solstices and, as to their manners, those you have retained without any alteration. Nothing distinguishes you from the Pagans, except that you hold your assemblies apart from them."\*

Indeed the Church seems to have gone frantic in her desire to appropriate symbolical acts in worship. "The fraternal kiss was a general custom throughout the whole period. On entering, the church door or threshold was kissed ; during the litur-

\* Draper, *Science and Religion*, p. 48.



gical service the priest kissed the altar, the reader the Gospel. Even relics and images were kissed. When one confessed sin he beat upon his breast. The sign of the cross was made during every ecclesiastical action and even in private life was frequently used. Sprinkling with holy water came into vogue about the ninth century. The burning of incense is first found late in the fourth century. In early times it was supposed to draw on and feed the demons; afterwards it was regarded as the surest means of driving them away. Processions are of early date, having their prototypes in the heathen worship in the solemn marches at the high festivals of Dionysos, Athene etc., etc."\*

Already in the fourth century, when the Church was busy appropriating rites and ceremonies, forms and accessories, from Judaism and Paganism, among the most prominent and senseless was the introduction of the use of candles upon the altar. At mass, and "in other ceremonies, candles were used, and a symbolical meaning found. Thus the *baptism* candles spoke of the light of the good works by which heaven was entered; the *marriage* candles, of the purity and joy of the heart; the *burial* candles, of the eternal light of heaven."† The same authority shows the Candlemas, "to be a mere Christianization of an old Pagan feast celebrated in Rome, at the same season, in memory of Ceres searching after Proserpina."‡ Finding it impossible to conceive how men with their senses and under the light of the gospel can be given to such error of Paganism, we simply reply in the language of Lactantius 250-330 in his reference to the heathen on the subject, when he says: "If they (the heathen) would contemplate that heavenly light which we call the sun, they would at once perceive how God has no need of their candles, who has himself given so clear and bright a light for the use of man. \* \* \* Is that man therefore to be thought in his senses, who presents the light of candles and torches as

\* Kurtz, *Church History*, Vol. I, p. 379.

† Schaff-Herzog, Candles

‡ Schaff-Herzog, Candles.

an offering to him who is the Author and Giver of light?"\* But a century later the Church appropriated those heathen candles with a flood of other abuses in her forms of worship.

When religion is so retrospective as to be buried in dead ancient forms and symbols, the result, if not retrogression, must be hampered, retarded progress. Christianity had become largely an *objective* religion. By paying undue reverence to the past, its forms of worship had stiffened into fetters. "A vast machinery of mediation—sacraments, priesthood, discipline, ritual—had been interposed between the individual soul and its God. Its face was towards the past. It demanded only precedents, it wanted no agitation, no discussion; it desired rest."† And so marked and universally acknowledged was this moral degeneration in those days of dead formal depravity, that in Providence when a person had reached about the lowest depths of depravity, he was said to be "viler than a priest."‡ The Church had grown rigid in her beliefs, and in defense of her false position she felt justified in using the arm of power; and her history verifies the remarkable fact that legalism and ecclesiastical austerity characterize the spirit and polity of those whose vision is focused by the optics of antiquated symbols and forms.

This is the influence, and such the development, that imposed much upon the Church that was foreign to her true polity and spirit. These ecclesiastical excrescences grew and multiplied until the Church groaned under its accumulated accessories and abuses, necessitating in the providence of God a Reformation for her relief and purification. Such is the development that brought and accompanied the changes, abuses and prostitution of God's altar.

The evolution of the altar is interesting. About the sixth century the simple apostolic altar serving as a communion table is removed, and the changing forms of abuse and perversion are substituted, until we are given the Roman Catholic altar of the sixteenth century and the present. It was the

\* Schaff-Herzog, Candles.

† Draper : Intellectual Development of Europe, p. 433.

‡ Draper : Op. Cit., p. 280 *et seq.*



heathenish veneration and worship of the saints and their relics that became the primal cause of the change in the construction and shape of the altar. Owing to this great veneration of saints and relics, the Eucharist was early brought into close relation with the tombs of martyrs. In the days of Constantine already it was considered a matter of great importance to bring the altar or table in the closest relation to the tomb of some apostle or martyr, usually locating the altar directly above it. The bones under the altar were viewed and rendered accessible by shafts and stairways leading to them. About the fourth century the floor was sunk so as to bring the altar into closer relation to the grave. "In St. Peter's the shaft was twice interrupted by perforated plates which were extended across it." Small objects, particularly handkerchiefs, placed on these plates, and thus brought in contact with the sacred tomb, acquired the character of relics. "These secondary relics were deposited in a cavity made in a plate of the altar."\* Thus the altar or table moves downward and the relics upward.

The churches in the cities were placed at a great disadvantage having no martyr's grave over which to build their altars. During the sixth century the bodies of martyrs were translated and deposited within the churches of the city, except in Rome, where this was impossible until after the middle of the eighth century. The relics were commonly placed immediately beneath the plate of the altar. Hence the reconstruction of the altar which this required was very radical. "The relics were enclosed within a stone cippus which closely imitated the heathen pattern,"† bearing the appearance of a miniature tomb. Although this was placed beneath the altar plate, it did not entirely do away with the legs of the "Holy Table," or altar, but the legs are disappearing by the process of altar evolution, brought about by the direct influence of heathenism. This leads directly to the final step, in which "the altar was enclosed on all four sides by plates of stone and became a mere chest for the preservation of relics."‡ Hence, "the change of

\* Lowrie, 163.

† Lowrie, 168.

‡ Lowrie, 167.

form which the altar underwent in the sixth century was due exclusively to the cult of relics, or rather to the new form that cult then took of enclosing the relics *within* the altar."†

In the middle ages the length of the altar was determined by the custom of enclosing a Sarcophagus, or a full extended body within the altar which gives us the regulation length corresponding to that of the human figure. It is also at this time that we note the rapid development of accessories and other abuses. In this process of evolution, which continued throughout the centuries the altar finds an elevated position of preeminence, and super-importance at the rear of the pulpit. Such is the style and character of the altar in the Roman Catholic as well as some of the Protestant churches to-day. And here we have the proof of the great fact that the Church is still highly syncretic in tendency, when we note, that even in this day of enlightenment, there are Protestant churches that reach out and appropriate the heathen altar, the forms and accessories of the dark ages, with the heathen candles included.

With this degenerate, retrogressive and degraded use of the altar goes the tendency and strong inclination to convert the ministry into an exclusive sacerdotal order, arrogating to its rank of self-appointed authority the right of mediation, priestly offerings, indulgences, confession, penances, work-righteousness, etc. And we are forced to acknowledge that many of the same demoralizing elements in religion which led to the corruptions of Rome remain, exerting an influence and augmenting a tendency of their own in a most positive and aggressive manner. Although this may be repudiated by such as have their faces turned thither, it remains an incontrovertable fact. And perhaps the strongest proof of this claim, so thoroughly substantiated by ecclesiastical history, is the minimizing of the importance, and the gradual silencing of the Word, by the interposition and substitution of rites and ceremonies and forms of service, which invariably accompany that degenerate development and unscriptural use of the altar.

It is true, we have the legitimate work of the Iconoclast in eradicating and destroying the useless accessories and abom-

† Lowrie, 160.



inable images that found their way in the Lord's house, but it must be candidly acknowledged that in many places, under the storm of a most radical reform, the Church lost much in her new attitude and condition. Many of the Reformed sects assumed a position of positive retrogression, out of which some are only now beginning to emerge. So exceedingly primitive and erratic have they been as to prefer groves, orchards, barns, etc., to a special house dedicated for divine worship. The very temple of God was demolished by them. Hence where God's house is brought thus low, or where the house by chance remains in its barrenness with the altar excluded, we have simply the sacrilegious wreckage of iconoclasm.

The altar, therefore, has its place in the Lord's house of worship as we shall fully demonstrate. If it has a place in the Protestant Church it must have a use and purpose. It must be a means to an end, in a true, high and spiritual sense in the divine economy of worship. There has been a place for the bread and wine, the elements of the Eucharist, upon the altar or table from the incipency of Christ's Church. From this simple use of the altar in its relation to the Holy Communion, we find very early a rapid development of the sacrificial significance attached to both the elements and the altar.

Already in Paul's day the use of that divine and sacred ordinance, the Lord's Supper, was so abused that the apostle was led to castigate the Church with the strokes of his pen in his letter to the Corinthians. And early in the Christian era Apollonius, a martyr in the reign of Commodus (180-192), when called upon to sacrifice, replied: "As to sacrifices, I and all Christians offer a bloodless sacrifice to God." Tertullian also speaks of the Eucharist as "a sacrifice," "the sacrificial prayers," and of "standing at the altar of God."\* Clement calls the Eucharist "oblation,"† and Cyprian, the brilliant and illustrious martyr, is full of such language; while Origen declares that "in the Eucharist we plead the death of Christ."‡

\* *On Prayer*, 18, 19.

† *Stromata*, I : 19; 4 : 25.

‡ *Hom. on Jer.* XII, 3.

In a literal sacrificial sense in which these expressions seem to be given, they are in clear conflict with the apostolic conception of the Lord's Supper and its relation to the altar or table. The bread and wine used in the Eucharist are placed upon the table or altar of the New Testament spiritual conception and significance as an expression of the great Sacrifice "offered once for all" in Christ. Upon the altar of figurative and spiritual significance, reminding us of the altar where once the types of Christ foreshadowing his suffering and death were offered, there the elements of the Sacrament commemorating his death are not offered as a sacrifice in the literal sacrificial sense, but they are placed and consecrated for holy use in the sacrament by which we "show the Lord's death till he come." Hence the term altar is beautifully significant in its relation to the type foreshadowing the Antitype whose death the Eucharist commemorates; and in which is the real presence of the glorified Christ, and through which we receive his body and blood. The Christian's only altar for bloody sacrifice is the cross, Heb. 13 : 10, upon which our great High Priest offered himself for all, "one sacrifice for sins forever," Heb. 10 : 12, shedding his blood "for the remission of sins." The Lord's Supper, therefore, is not a sacrifice in a sacrificial or literal sense, but a sacrament in commemoration of a sacrifice—the sacrifice on Calvary. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come," 1 Cor. 11 : 26.

Another use of the Christian altar is for the offering of our sacrifices of prayer and praise and gifts of devotion. In this sense also, as an expression in worship, the Eucharist may bear the significance of a sacrifice in a figurative sense as indicated in the preceding paragraph, but only under the true apostolic, Christian and spiritual conception. This use is thoroughly legitimate and proper as verified by abundant proof throughout the entire history of the Church and the Word of God. Accordingly a place for sacrifice on the Christian altar, however, does not in any way include the idea of sacrificing for sin, but simply provides for an outward expression in worship. Just as the essential nature of an offering in the old economy, was "the









spirit and worship under the new economy in the Church as instituted and established by Christ.

The Christian basilica, consecrated by centuries of Christian worship, was admirably adapted to the Church's service. Although it is to be traced back to the "private house and to the simple cult of the disciples who gathered there during the age of persecution, no Christian monument is more venerable, none more inseparably associated with the history of the Church."\* "Between the *tablinum* and the open part of the *atrium*" (which were near the center of the building), "stood an ornamental stone table. It is a very striking fact that this is precisely the position of the Holy Table in the basilica."† Lowrie not only admits a great "similarity of many of these tables with the most ancient altars," but under his description of the ancient altar he says, "it was also commonly called a table." This is in strict accord with the Word, which uses the terms altar and table for the same thing interchangeably.

The early altar or table was built so as "to permit free passage around it."‡ When altars began to multiply in number, "the high altar stood out by itself in the middle of the choir recess."§ When the "conception of the altar as the common table was still preserved," we find the "position of the altar between the priest and the people."|| The room of the clergy, called the *presbyterium*, raised on a platform of several steps, occupied the place at the front of the *auditorium*. "A few steps led from the middle of it into the choir. The chancels of the presbyterium coincided with the chord of the apse, and the altar stood upon a line with them. The approaches therefore had to be constructed on either side of the altar."¶ The pulpit found its place to the side of the choir. In the catacombs and early basilicas the bishop sat by the tomb, or the altar, or table.

\* Lowrie, 89.

† Lowrie, 100.

‡ Lowrie, 167.

§ Kurtz, Church Hist., Vol. I, p. 520.

|| Lowrie, 46.

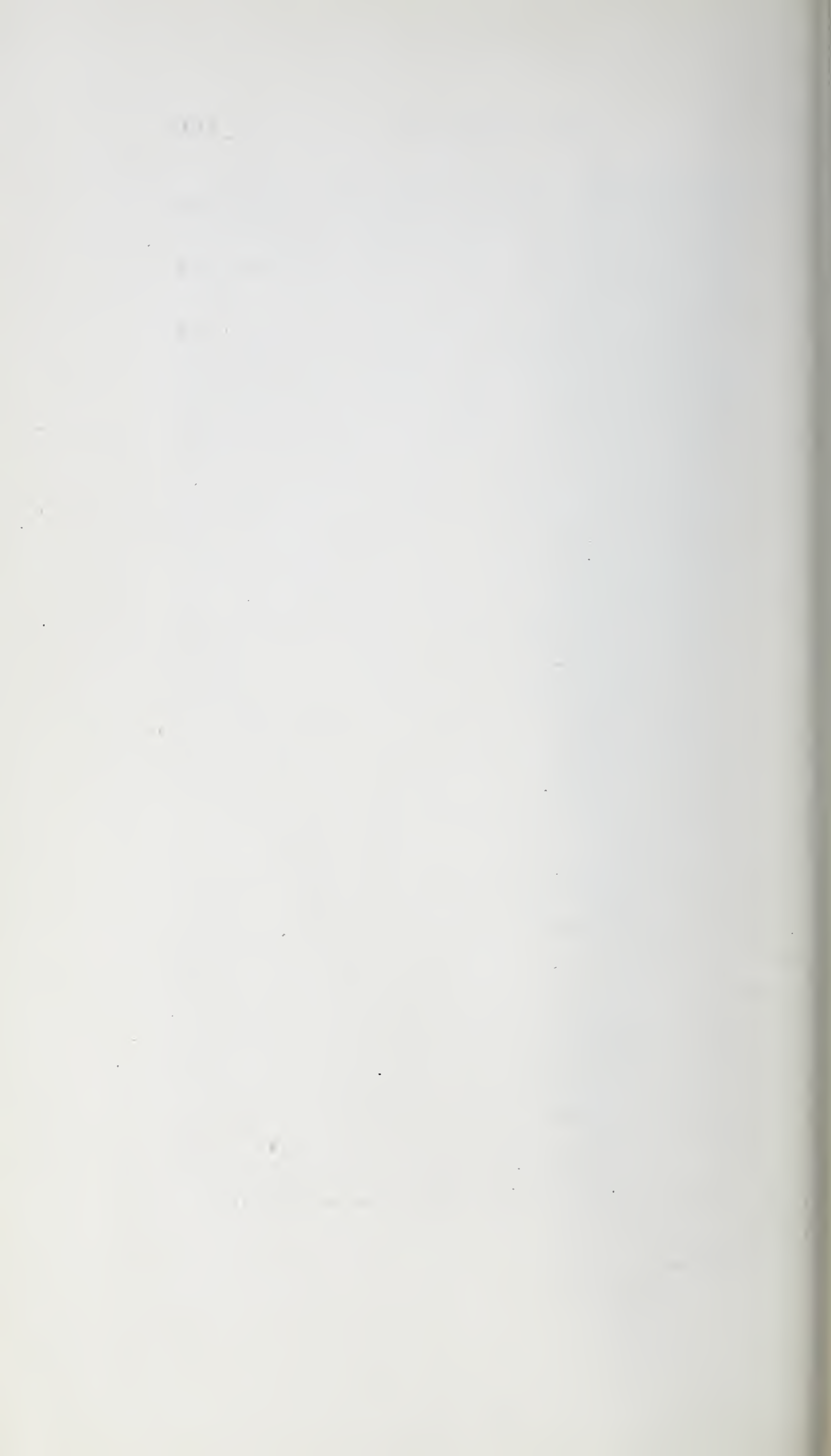
¶ Lowrie, 169.

His chair was his pulpit. Later he stands back of it, when the altar stood "between the priest and the people," and when the *ambon* or pulpit came in use. It is a strange "modern practice which has reduced the altar of the Church to a mere shelf against the wall."\*

Those who advocate the modern shelf-altar in the Protestant Church hold that the altar railing, if it does not serve as a barrier, bears that significance. This, however, is nothing more than a forced interpretation to coincide and harmonize with the theories and symbolism of our modern shelf-altar advocates. Hence the objection on the part of such seems to be urged against a railing at the place of its usefulness, in front of the chancel, while a strange fancy leads some to prefer an enclosure of the altar to the wall as proper. This is a Romish vagary, and carries with it a foreign and unscriptural significance—one that is naturally in harmony with the strange symbolism and ecclesiastical projection of the modern shelf-altar of Barbarico-Jewish origin, declaring a separation of the holy priest from the common people. Such a conception and practice cannot be tolerated consistently within the pale of a true Protestant Church which holds and teaches the doctrine of a "Universal Priesthood of Believers," since, according to God's word, "we are all priests unto God." It is true, the altar-railing may not be essential, and absolutely demanded as a necessary accessory to worship or altar service, but we must candidly acknowledge it to be exceedingly helpful in its use at the baptismal and confirmation services. Its support and convenience to those kneeling, especially women, render it especially useful as an accessory; and if useful in a convenient and proper rendering of the important ceremonies for baptism and confirmation, it is surely appropriate. It is the use of the table or altar and the pulpit, etc., that makes them appropriate. The greater the use the greater the importance of any accessory in worship, and consequently the more appropriate; and correspondingly prominent also should be the position and relation to other church furniture.

\* Lowrie, 46.









peace, to take their part openly and strongly in this struggle, they will have none but themselves to thank if, ten years hence, they find themselves members of a Church which has largely alienated the great heart of the English people, and which is to all intents and purposes Romish in everything but name.”\*

A recent number of the *Gospel Magazine* traces the growth of Romanism in England to a source not expected by many. It says :

“One by one the men who are responsible for the mischief are named. First among them comes an old offender, in the *Essays and Reviews*, the Archbishop of Canterbury. \* \* \* The indictment is that, when Bishop of Exeter, he protected lawless clergy from the law courts. As Bishop of London he consecrated churches full of popery ; took part in, or sanctioned by his presence, disloyal practices ; treated with contempt the complaints of the distressed churchmen ; authorized, in one instance, the use of the ‘Manual of the Confraternity of the Blessed Sacrament,’ containing Transubstantiation, Adoration of the Host, Hearing Mass, etc., and permitted requiem masses. He also took part in Holy Communion in St. Paul’s with altar lights. Writing to ecclesiastical dignitaries in Russia, he dates it ‘as on the day of the Annunciation of the Most Holy Mother of God, ever Virgin.’ Writing to the Pope, he claims that his ministers are sacrificing priests, and the Lord’s Supper a sacrificial offering, as in Rome. He appointed canons, preachers and chaplains—all Ritualists ; besides thirty-four priests to important benefices—all strong Ritualists—their names are given. He permits masses for the dead in ten churches under his jurisdiction. With this indictment by the Church Association, his impeachment ought to follow next.”

The Pittsburg *Catholic* comments upon the above with great satisfaction as follows :

“Ritualism is said to be steadily rising, and continues to flow steadily in the same direction. The advanced Anglican movement draws nearer, and all its most prominent elements are

\* Read *Hom. Rev.*, Vol. 27, p. 278.

distinctly Roman Catholic. It can only end in wholesale conversions to the ancient Church. The real must take the place in these hearts hungering for the truth. Now we read of an increased devotion to the Holy Mother; her banners carried through their churches; their borders beautifully worked in gold, with the various emblems of our Lady, viz., the lily, the rose, and the Ark of the Covenant. She is addressed as *Maria Mater Gratix, Dulcis Parens Clementix*, not in English, but in the sweet and noble tongue of the liturgy of the Catholic Church of the West—the inscription giving to our Lady one of the most stupendous of her titles, ‘Mother of Grace,’ and in words of which the well-known sequel is the direct invocation of her prayers.”

How serious to contemplate the awful fact that, this syncretic tendency of the Church, attendant with such sacrilege and ungodliness is not a distinctive peculiarity of the Established Church of England only, but that it is gradually permeating with its dominating subtlety and influence the entire Protestant Church. Alas! for Protestant England, and also for Protestant America, if she shall be thus dominated by that influence and spirit which so unmistakably attend the spurious modern altar development.

Much of the architecture and church furnishings no longer continue to represent and conform to the inner content of the New Testament economy, and the interpretation and spirit of the Scriptures. External tenants are the basis, and a different spirit is at work. The precepts of God’s kingdom and his Spirit are no longer in supreme evidence in the matter of adaptation and conformity. The spirit is man-centered, selfish and persistent. With irresistible tenacity it forces its way, with the marked evidences of its growing inner, cankerous corruption, revealed in such manifestations as, a self-appointed hierarchy, the growing importance and arrogance of the clergy, the imposition of new and strange ceremonies, and the ever increasing elaboration and so-called enrichment of the Ritual. It was the combined influence of these forces of error that united with man’s selfish perversity to form what are called the modern altar and its accessories. God’s house of prayer, built









power is conveyed through the medium of the form of expression. This medium of form is possibly as far-reaching in its variety and scope as are the different precepts and principles and doctrines of the Word. In preaching we have the Word plus the man. Taking into account the personality, manner, talents, etc., of the man, we have form of a far-reaching and varied character. Multiply this by the thousands who preach the gospel, and the variety of form is incomprehensible. We carry the same to church architecture and furniture, etc., and the same law applies. Here the silent influence of form is a power that seems to fall short of a true estimate. Hence the great necessity of a proper location, bearing and relation of the pulpit to the other sacred furnishings of the sanctuary. This argument is strengthened only the more as we tarry to consider the great importance of the preaching of the Word.

It is demanded because "the Scriptures lay the chief stress on the Word, Is. 54 : 11 ; Luke 8 : 5-18 ; 1 Cor. 1 : 17, attributing to it under the Holy Spirit each and every part in the movement through which the provisions of redemption become effectual in the salvation of men, from its beginning in illumination, 1 Pet. 1 : 19 ; 2 Tim. 3 : 15 ; 1 John 5 : 11, through repentance, Acts 2 : 37, faith, Rom. 10 : 17, regeneration, 1 Pet. 1 : 23 ; James 1 : 18, sanctification, John 17 : 17, and salvation, Rom. 1 : 16 ; 2 Tim. 3 : 15 ; Acts 10 : 34-37. It is immediately evident that in the Church's worship, where redemption is to be caused to pass into the personal experience of men, the Word, as the means which is at once the Holy Spirit's instrument in accomplishing each and all the parts of the work and the means *in* all means, should have primacy and ruling place."\*

Therefore, knowing the doctrine and spirit of God's Word, the sources of abuses within the Church, and her weak syncretic tendency that made their entrance possible, what shall we say of the countenance given them to-day ? We have not only the "leaven of the Pharisees," but we have considerable of the lump of Paganism. We are having forms and accessories, vestments and enrichments galore, regardless of their source,

\* *Christian Worship* by Richard and Painter, p. 331.

significance and influence. These dead forms, symbols and accessories are altogether foreign to a pure Christianity. Their influence is the work of death to spirituality and the true power of the Church. It is not a matter of human fancy or personal preference that should decide the choice and use in matters of worship in our holy religion, but that high, spiritual regard for the unmistakable direction in Holy Writ. Every feature in worship should be in strict accord and full harmony with the simple and pure Word of God.

The placing of the altar in the rear of the platform, raised above the level of the pulpit, and made prominent by exposing it fully to view, is an arrangement which necessitates the relegating of the pulpit to some secondary position, as to the side. In such arrangement we have the Jewish and Roman expression of the sacrificial and sacramentarian idea in worship which we must condemn as unscriptural and consequently out of harmony with true Christian worship.

The altar, therefore, had better be supported by legs or pillars, excluding its pagan development by allowing the lower part to remain open. Thus it will declare by its very construction that the true Church of Christ in Protestantism does not sanction, but forever abhors the heathen practice of relic worship, idolatrous symbolism and sacramentarianism. This will also accord with the apostolic conception of both altar and table combined, the terms being used interchangeably.

The true position cannot be held by the radical or Iconoclast who has destroyed the altar and declares there is none; neither can it be held by those who are *ultra* and *hyper* in their *dogmatics* upon the subject; and who are usually known for their legalism, formality, bigotry and ecclesiasticism. Both extremes are erratic and dangerous. The only true and safe position lies in the true conservative conception based upon the unerring direction and spirit of the New Testament Scriptures.

Christianity is a living religion. As such, in her pure life, she bursts asunder her shackles, and steps out from under the shadows of dead forms and symbols of ancient heathenism, and becomes the embodiment of the great eternal principles of truth and righteousness. Hence the necessity of a true conformity of her life in form and practice.









habits ; in a narrower sense, it is the special course of training pursued, as by parents and teachers, to secure any one or all of these ends." It quotes, further, James Freeman Clarke in "Self-Culture" as follows : "Education in the true sense is not mere instruction in Latin, English, French or history. It is the unfolding of the whole human nature. It is growing up in all things to our highest possibility."

Now you will notice this about it, that it is *exclusive*. It lays stress on the *mental* and *moral* sides of our nature, those factors in our make-up that make us men and that differentiate us from the animal kingdom to which we are related by our physical nature. *Only man can be educated*, and education as applied to him has to deal with the informing and developing of his mental and moral powers and capacities. An animal is *trained*, and whether it is a pig which has been trained to pick out the letters of the alphabet, or a horse to do what seems marvelous tricks at a signal from his master, *it is all only training*. And that which has to deal with the imparting or the acquisition of manual dexterity on the part of man, the using of the hands to do things, the making of the muscles to obey the behests of the will, it is all one and the same thing ; *it is training pure and simple, not education*. This definition, therefore, excludes much that seeks to be sheltered under the broad aegis of this word "education." It may flatter the vanity of the unlettered man who can pound gravel under a low joint in the track, and do it better than a university graduate, to be told that he is educated just to that extent ; or the mechanic who knows nothing but how to fashion and fit a horse-shoe, that he is to that extent educated ; or the indolent or incapable boy who chooses to take wood-carving rather than the mathematics and other more difficult studies of the High School, that he is being educated ; but the fact remains that what these persons have is training and not education, and to use the word "educate" to describe the process or the result is a clear case of mis-application. Now I do not wish to be understood as in any way depreciating the laboring man or any station or calling, but I do most strenuously object to labeling that as education, which is not. I plead for

common and simple honesty in the use of language. The laboring man may be a worthy and particularly useful member of society, but educated he is not, unless there has been a training of the mental and moral faculties.

This definition not only excludes some things that ought to be shut out, but it is also inclusive. It makes the process applicative to the whole man. Man is not simply a thinking machine; he also loves and hates; he reaches up his hands and lays hold on God and sees in the face of Jesus Christ his own manhood glorified. He is made but little lower than the angels and all the possibilities that lie locked up in his marvelous constitution are to be called out and to be developed to their limit. *Culture and manhood* are the ends aimed at in every rational theory of education. Any programme that falls short of this in any particular, that does not strive to make man what God designed him to be, is in so far faulty and imperfect. But you say that all this is commonplace. Even so. The commonplace is sometimes *true* and needs to be insisted upon as against theories that are novel and plausible, but which may for all that be unsound.

In this work certainly no organized body is more deeply interested than the Church. The State is the other great agency in this work. It is concerned that men be intelligent, that they be moral to the extent of obedience to law; but it cannot go beneath the surface and deal with the heart and take cognizance of the motives that mould and influence character. If the outside be clean, the inside may be as it will; if the outside is not clean up to the standard set by the law, the State lays its punitive hand on the individual, but it has no agency and knows of no means for reformation. It is concerned with conduct, while the Church concerns itself first and chiefly with character. But now a strange thing has come to pass. These two great agencies stand face to face, not shoulder to shoulder, in this great work of developing the coming generations into the truest and loftiest manhood and womanhood. They are represented as rivals in the market bidding against each other in fierce competition for the privilege of making our boys and



girls worthy citizens and inspiring them with noble ideals of life. If this be the true state of affairs it is exceedingly unfortunate. There *ought* to be harmony and the closest co-operation between all the forces in this great work. But if this is too much to expect we must face the situation as we find it. What is to be done about it? We are calmly told by a man, who, while not now connected with a state institution, has yet spent most of his professional life in such an institution and so may fairly be supposed to represent the views current there, that the Church must abandon the ideals she has entertained and for which she has so earnestly striven for years, that she must change her programme in such a way and to such an extent that there will no longer be any reason for her continuance in this work of education and so be forced by the stern logic of events to turn her work over to the State, or be forced to shut her doors from a lack of patronage. I do not mean to say that he has said all this in so many words, but that this is the logic of his paper. An echo of this has found its way into one of our own church papers. Such a proposition is both radical and novel. But men sometimes draw large conclusions from small premises, and it is well that we should consider it carefully, for it would be folly to retreat from a position long held unless it is shown to be untenable. And in a matter so vital as this it is wisdom to make haste slowly.

This new programme proposes to set aside the traditional courses that have had the sanction of time and have been tried and found useful in the past centuries of educational history, that have consisted of the languages, mathematics, literature, a reasonable amount of science, and philosophy, and to substitute for these other branches, which are, in the judgment of their promoters, more practical; to shorten the period spent in the acquisition of an education by several years, so that students can be sent out to the work of life earlier; and also to offer a wider choice earlier in the course so that students may select such studies as will suit their individual tastes or proposed work in life. The word "*utility*" is written large over the whole programme. Whatever does not fit this Procrustean bed is to be

hewn or stretched to suit its dimensions. For this new education it is claimed that the age is crying ; it is this that is filling the halls of the state institutions and emptying our church colleges, and that unless we accede to it within a decade it will bring our existence and work to an end.

Before we turn to the merits of the proposition itself, let us glance for a moment at the basis, the reason for this proposed revolution in our educational ideas and plans.

It is claimed that the students are flocking to the state institutions because they are furnishing the education that the people wish and that the church schools are losing because they do not. Let us look at the facts. Taking the State of Kansas as a fair sample, and no exception can be taken to this, inasmuch as it has been chosen to illustrate the point at issue by others, we find that the State has by no means a monopoly in the work of education. The latest report of the Superintendent of Public Instruction contains the following summary of the school work of the State :—

Denominational colleges and academies . . . . .	56
Number of teachers and professors . . . . .	685
Number of students . . . . .	8010
Value of libraries . . . . .	\$326,875
Value of property . . . . .	\$2,768,100

Over against this set the figures for the state institutions, of which there are five :—

Number of instructors in the five institutions . . . . .	193
Number of students . . . . .	4733
Value of libraries and apparatus . . . . .	\$292,000
Value of buildings and grounds . . . . .	\$2,684,959

It may be said that these figures do not include the High Schools which are a part of the state system and which do work that is in part correlated with some done in the colleges and academies ; and granting this, and swelling the numbers to an equality with the denominational schools, it after all makes no great showing. It will mean at the best, that the churches are



doing as much toward the proper education of our people by their free gifts as the State is doing backed by the large sums raised from taxation and the thorough organization of the whole public school system leading up to the schools for higher education. That the State with all the machinery in her hands is doing *barely one-half* of the work certainly does not indicate that the new programme has such wide-spread endorsement, or that it is so eagerly sought after as we have been told. And this fact becomes the more apparent when we come to analyze the student roll of the State University. The catalogue of 1902-3 registers 1294 students in all the departments. Of this number we find that 639, or *nearly one-half*, are in what is called the "School of Arts," pursuing a course substantially the same as is offered in all the leading denominational colleges of the State. Of the other half, 212 are in strictly professional schools of law, medicine and pharmacy; 63 are post-graduates, 112 are in the fine arts, while 242, or *about one-fifth* of the whole number, are pursuing courses in the School of Engineering. So that even there the students are not showing any marked preference for the newer, up-to-date courses. Another fact in evidence is gained when you take a glance at the list of instructors and find the ratio is about 6 : 1, or that there are about six teachers for the old-fashioned college course to one for the new and improved course that teaches men to do things.

But granting simply for the sake of argument that the state institutions are flourishing, that increasing numbers are flocking to their doors, and that the denominational schools are losing and languishing, the conclusion sought to be derived from this supposed state of affairs may or may not be true. It remains to be seen whether the State is furnishing what the people want, while the Church is offering stale and shelf-worn goods. There may be other causes at work sufficient to produce the result. If the conclusion be valid, we should see a decrease all around; our neighbors also should feel the pressure; a wail would come from other States. But the facts are, that other colleges are reporting large gains in their numbers. In our own Church, Carthage, Wittenberg and Gettysburg, all have

larger numbers than at any other time in their history; so that if in our own school we have fallen below the average we must not rashly draw conclusions, but the local conditions should be studied and in them we may find ample reasons. It is both unfair and unwise to argue from narrow premises to wide and general conclusions. It is to be remembered that the constituency of our college is widely scattered, comprising three States, that it is not large in number at the best; that we have in our county one of the best equipped county high schools in the State, which operates to cut off a large element that would naturally come to us. Most of the other schools are beset by few or none of these difficulties. The other denominations around us are very much stronger than we, both in numbers and in wealth, and their churches are nearer their colleges. There are more Methodists in the eastern half of Kansas twice over than we have of Lutherans in the three States of Kansas, Nebraska and Missouri who in any sense can be called tributary to Midland College. To reach our college many of our students must travel long distances and sometimes right past the doors of other colleges much nearer home. Then you must remember that the State University as the apex of the state system of schools has a tremendous advantage in the fact that every high school in the State is affiliated with it and that the majority of the teachers are either graduates of that institution or have been students there, and their influence in more than one instance has been powerful enough to send students there who would otherwise come to the church school. It has also large numbers and is an illustration of the Scripture that "to him that hath it shall be given and he shall have the more abundance." Students are apt to follow the crowd. And so if it were true that the state institutions are doing the large part of the work of education, as it is not, the reason would have to be sought in something else than in the sort of courses offered and the kind of work done. For a careful comparison will show that outside of the professional lines they offer practically the same work that we are doing in the denominational schools, with this difference possibly, that we are doing it *a lit-*



*tle better* than the State. If any are skeptical about this they have only to recall that only once within the memory of students has the State University taken first place at an oratorical contest, *with a student of her own training*. The denominational schools have somehow taken the prizes with startling regularity. That we are doing better work than these state institutions in some directions I do know, and I more than half suspect that this fact accounts for the unfair discrimination made against the church schools by state officials in the matter of teachers' certificates.

But some one may say: "If the State is doing practically the same work that the Church is doing, why duplicate our plants? Why not retreat from this field and leave the State in possession?" And that seems a fair proposition on the face of it. *But for the sake of variety let us put it another way*. Why should not the State retreat and leave the field to the Church? The proposition is as broad as it is long; nay, its dimensions are in favor of the Church, for the Church was in the field of education long in advance of the State, and in large sections of our country it is still the main agent, and for the largest part of the past century it was so far superior in its equipment that there was scarcely a state institution that would compare with those of the Church, and even now it is doing by far the larger part of this important work throughout the country. A tolerably thorough examination of the educational tables in the New York *World's Almanac* for the current year reveals the fact that there are in this country no less than 246 denominational colleges with a student roll of fully 100,000 as against 32 state universities with a roll of 42,000. Besides these there are a large number that are classed as un-denominational that are yet supported by the gifts of Christian people, and while not under the direct control of any denomination, are not state institutions, and which should therefore be added to the list of those who are doing work in lines correlated with that of the Church. The State University men are constantly saying to us: "You should leave the work of education to us; we have the students and the money, and the buildings and the

equipment." Why should not we retort: "You should leave this field to the Church. We have more schools, we have more teachers, we have more students, we have more money invested in our plants, and we are doing the work as well as you have been doing it"? But laying aside these facts, why should not the Church cease to spend money in doing what the State is doing and for which we all pay in paying our taxes? It is a fair question. Let me answer with a short page out of history.

The State University of Kansas was founded in 1864, twenty-three years before the establishment of Midland College. Why, now, did the Church feel that it was necessary for her to engage in this work in this State? The answer is not far to seek. For the twenty-three previous to the founding of the college and during the years since, the State University has not given the Lutheran Church of the General Synod, so far as I have been able to learn, and I have taken some pains to make inquiries, *a solitary man for her ministry. Nearly forty years of educational work and not a man for our ministry!* And the same thing is true, I believe, of the State University of our neighboring State of Nebraska. This state of affairs was not because there were no Lutherans in attendance on these institutions, for professors have boasted to me that they have more Lutherans in attendance at their several universities than we had at our college. This boast I do not believe to be in accord with the facts. This year, according to an official list from the office of the Chancellor, there are just 19 at the State University of Kansas who are either members of the Lutheran Church or have indicated a preference for our Church, and a cursory examination of that list shows that a large proportion of them are of Swedish extraction and so are not really tributary to our college. Nor is the case exceptional as regards our Church. An examination of the Alumni roll shows that the results to the Church in general are very little better. From 1873-1900 the Kansas State University has graduated over 700 from the university proper, with the bachelors' degree, and of that number that institution has sent out just five ministers, one mission-



ary, and four theological students. What is the reason? That is not my business to decide. It is the business of those who think that the education by the State gives all that we want to make reply.

Over against this let me put the record of the years since 1887 for our college. Of the 52 male graduates, 19 have entered the work of the Christian ministry and two are serving as missionaries in undenominational work in a foreign land. To these let us add 20 who have been brought into the ministry through the instrumentality of the college and have pursued their theological studies in the Western Theological Seminary, which has grown out of and been made necessary by the work of the college; and there is to be added also the students now in the seminary and college who are in preparation for that work. Could not the State do all for you that you are doing? Could it not furnish the Church with ministers? Do you assert that the State University is opposed to religion in such a way as to turn men away from the Gospel ministry? I have nothing to say on any of these points, and simply re-affirm that the State has had nearly forty years to show what it could do for us and in that time has done absolutely nothing for our Church. And I repeat that it is for others to find a reason for these things; not because I know of no reason, for I think that a satisfactory reason is not hard to find, but because it is the business of those who defend the state system to account for these facts. But such being the case, it became a vital matter for the Church to educate her own men for the field on the field. We are face to face with a crisis in the work of our Church in the fact that we do not have the men to fill the vacancies that are constantly occurring; that with all that the seminary can do in the preparation of men, it is not able to send out enough men to make good the depletions that come from natural causes. Suppose now that there were to be withdrawn all these young men who have so largely manned our pastorates and that have come through direct influence of the college on the Church, and what would be the result? Just as the situation in 1887 was such as to demand the establishment of a college as vital to the success of

our work or even the continuance of it, so even now it is a vital matter to support that which has been the main agent in the development of the work of the Church and must come to be depended upon more and more if it is to continue to grow.

In this question of turning the work of education over to the State it is well to look at it in the light of experience and ask what has been the result where the State has had the field to herself. I quote from a paper by President Bashford of Ohio Wesleyan University at Delaware, Ohio:

"Michigan is usually cited as the best example of a state system of higher education in the country. The founding of the University of Michigan in 1840, only three years after the organization of the State, her early and continuous devotion to the work of a college of liberal arts, the State's appropriations of more than ten millions of dollars to the University since 1870 and the present grant of some \$600,000 a year have enabled the University of Michigan to absorb, to a large extent, the college work of the State. As a consequence, only five private colleges exist in that State, and these in a crippled condition. As a result, despite the large appropriations from the State, and the largest state university in the country, Michigan has one student in college to 423 of her population, while Ohio has one student in college to 297 of her population. In other words, Michigan must increase her already large expenditures, and—what is much more difficult—increase the attendance at her university and private colleges 30 per cent. in order to reach the position now occupied by Ohio in the field of higher education. Minnesota, with a state university enrolling 3550 students, has less than half as many college graduates in proportion to her population as has Connecticut without any State University." Or, where the state university becomes so large that it absorbs the work of education there is a large falling off in the number of those who are able to avail themselves of the privilege of an education beyond that which is afforded by the public schools. The small college, which is usually a church institution, carries the benefits of education to the largest number by distributing the sources over a larger territory, and by



its very presence inspiring many who would otherwise never have dreamed of it or have felt that it was possible.

The really vital thing, the thing that is alarming, is not that the trend of students is towards the state institutions, for the fact is the other way, but that *the vast multitude are going to no school*. They can now scarcely retain the boys in the High School till they reach the end of that course, and of those who do, only a small proportion continue their education at any higher school. The state university, no less than the denominational school, feels this state of affairs. And the reason for this lies in the intense eagerness of the young to get out into the world and begin a career of money-making. The wave of commercialism, that is sweeping like a great flood over our country and that is apparently carrying everything before it, is responsible for these impulses. The stories of the fabulous fortunes that have been made by combinations and the formation of trusts, the sudden rise of men from the wage-earning to the millionaire class, has been a gilded bait thrown out to the young of this generation, and they would be almost more than human did they not seek to profit by the apparent opportunities of the present. They are all eager to be in the path of this golden shower lest it may not last, and they come too late to get their share. They have no knowledge of what life means; too often they do not care. They are willing to bow down and worship the god of this world even though they lose their immortal spirits in so doing. Now I am not "preaching" but simply stating a sober fact, and there is not a man here of any experience but can substantiate all this and add large items to it. It is a curse; it is a fever in the veins; it is a paralysis in the brain; it is an atrophy of the heart. It is entering into the highest apartments of our humanity and filling them with human greed; it is debasing man from his exalted position as little lower than the angels and is making him but little higher than the animal. *What shall we do? Shall we surrender to it and furnish it food to grow strong, or shall we seek by all the means in our power to curb it, to put restraints upon it so that it shall do as little harm as possible? It cannot last.* The

shrewd business men, the very men whose wonderful achievements have done so much to fire the hearts of the youth of the land, are warning us that a reaction must come. Common sense would tell us that, if there were no far-sighted men to give us warning. What are we to do? Shall we surrender to the cry for other courses, for short cuts to knowledge? Shall we belie all our past, all the experience of the ages, and yield to a demand that carries with it its own refutation? Surely not. What is education for if be not to make the educated man a leader of his fellows? He has a responsibility to them which he cannot shun or escape by following the crowd blindly whithersoever its whim at the moment leads. His duty is to stand as a wall against that which he sees will work incalculable harm, and even if the public cries for these things, he is not to sell his birthright for a questionable mess of pottage. And what is the mission of the Church if it be not to show men a better way? Because the world is at enmity with God and does not crave the benefits of salvation, shall we relax our efforts to bring them to a sense of sin and the need of a Saviour? Does the question of *numbers* or of *dollars* enter into our consideration there? Why then is this, which is one of the most important fields in which the energies of the Church seeks outlet? The old motto, "the voice of the people is the voice of God," is no part of my theology, and no part of the teaching or the practice of the Church. But this is not a mere matter of sentiment. If it were, there might be some excuse if we should abandon it when it seems to go counter to the current of thought or feeling of the times. There are sound reasons for it. And to disregard them for the sake of popularity is a course that is to be condemned by all alike. Let me briefly enumerate some of these reasons.

First. The demand to change the course of study that has been for years the traditional course, rests in part on a fallacy. It presupposes that all subjects are of equal educational value, or that they are mutually and indifferently interchangeable as are the parts of some machines, a notion that has been discussed by all the generations of teachers since the days of



Socrates, and has almost without exception been rejected. It contains its own refutation ; for if it be true that all are of equal value, and that the "smallest part of an education is the knowledge imparted," then the question may rightly be asked : "Why change at all ?" There is then no sound reason for disturbing the courses of study that have been sufficient during the whole history of education in this country, to give us the long list of able and scholarly men who have moulded this nation in all its essential features and have made us what we are. If all knowledge is of equal value educationally, *then Greek is as good as science, and literature is as good as engineering*, and if the student carries nothing that is of special value from any of them into his after life, they might as well stand just as they are and the student study Greek as well as anything else. And all the more as we do know that the study of that language *has* educational value, while the other subjects are yet in the experimental stage.

Now I am by no means prepared to decry manual training. I would belie all my tastes and instincts if I did, for I have a pair of hands that have always had the knack of using tools, and no man delights more in this gift, for gift it is. But there has never been any special need to encourage it ; the need has always been for repression. It has furnished one of the outlets for the play-impulse that is in every soul. It has been one of my choicest means of recreation, especially since the years have come when more vigorous sports have come to be too much like work. And in their proper place I would be glad to see as many of the manual operations taught as could be provided for ; but not as an education or as a part of any educational system. It is *play*, and as such it may well be employed, but to supplant with it those real studies that require real work, to make this play a part of what is soberly regarded as a preparation for life is to make all educational pretensions farcical. It would be just as reasonable to give credit for the play on the foot-ball field or on the base-ball nine or with the tennis racket as to credit play-work that is done with the hammer and saw. Let the boys play with tools all they will, let the girls sew and embroider and cook to their hearts content,

*but let us not teach them that education is mere play.* An education should be synonymous with work, and juggle with it as you may, it can never be made anything else.

Secondly. The plea for shorter courses in the college comes from two sources. It comes first from the teachers in some of the professional schools; but here it is inconsistent, for these schools in many instances are lengthening their own courses and at the same time raising the standards of admission. They call for more time to do their work and at the same time for better prepared men to do it, and some of the medical schools have gone so far that a college diploma will soon be one of the requirements for admission. When now they insist that we shall take less time and prepare their men better, they are asking the impossible. In addition to this it is coming more and more to be realized that the man who is to "get on" in any one of the learned professions, (and that is not now limited to the three traditional professions) must have a trained mind. Whether that training is acquired in wrestling with the Latin subjunctive or the Greek verb or the propositions of Euclid or the more abstruse formulæ of Calculus or what not, *it must be had.* Mental and moral fabric is the need of the coming years. And even in the ranks of business it does not need the authority and weight of Seth Low's name to assure us that "*the trained mind can master the problems of business better than the untrained mind, and it can master other problems better for which it has any natural capacity.*"

Specialization is to be the programme of the coming century. The field of knowledge has grown so wide that no man can hope to become one of the encyclopedia scholars such as the past has had. Men must content themselves with some one corner of the field. In Germany we best see this doctrine of specialization worked out to its logical results, and I will be frank enough to say that I do not covet for our country or our scholars the pre-eminence she has won in this respect. I yield to no man in my reverence for her profound scholars, men who have gone to the very bottom of the part of human knowledge they have appropriated as their field; but I remember that the



profound scholar in one branch too often is a mere child in everything else. Germany is the land of scholars, but she is also the land of doctrinaires, the land of scepticism, the land of socialism and in fact of almost every "ism" that the mind of man has conceived. Her scholars are deep but they lack breadth. For the practical purposes there is needed a correlation of our knowledge, an understanding of the mutual relations of the various branches of knowledge, which demands a breadth of culture. For the work that lies before this and the coming generation there must be a broad and deep foundation, *and the place to broaden out is at the bottom and not at the top*. Bishop Spalding says: "The ideal that is presented is that of a complete and harmonious culture, the aim of which is not to make an artisan, a physician, a merchant, a lawyer, but a man alive in all his faculties; touching the world at all points; for whom all knowledge is desirable and all beauty is lovable, and for whom fine bearing and noble action are indispensable." "With such an education," says another authority, "as a basis, the young man may become a specialist not with a warped mind, but with one capable of receiving aid in his own particular science from all studies."

The present is not like the past. Think what tremendous strides forward have been made in the past twenty-five years! What the next decade will bring forth, who can imagine? We know one thing, and that is that the law of the "survival of the fittest" will have many a clear illustration; that only the men who are competent by the breadth of their culture and the trained powers of their minds and the strength of their character will survive the tests. Among our railroads, some systems have been to the enormous expense of rebuilding their entire road-bed, replacing their bridges with larger and heavier structures, simply because the old bed and the bridges that were ample for the equipment and the business of the past are utterly inadequate to the demands of the present. Heavier rails must be laid to sustain the tremendous pounding of the enormous engines of today, and the foundations must be strengthened, or disaster and ruin would be the result. Need I apply this to

life? The demands are growing greater every year, and that man is courting failure complete and sure who thinks that he can do the work of the present or the coming times with a more slender equipment than the past has required, or that strong and deep foundations are not needed for the increased and heavier traffic of life. Our architects are building great buildings; up and up the stories climb into the air till city streets are like the dark canons in some mountain district, but these men are not so foolish as to think that the higher they go the shallower the foundations should be. On the contrary, there is a distinct ratio between the depth below the ground and the height above. A cottage may have a shallow foundation, but a "sky-scraper" dare not. Wherever a man serves during the years to come, he must be thoroughly grounded. Nowhere is this more imperative than in the men who are to serve the Church at her altars. It is simply sublimated nonsense to think or to say that anything short of the most thorough preparation for the special training of the theological seminary will answer for the coming age. The four years of the college course are barely sufficient. And the men who advocate this shortening of the preparatory period are the very men who would first ridicule and then rebel against the ministration of any but a finished man in the pulpit. Theologians trying to talk science about which they know but little, and scientists trying to discuss theology about which they know even less, have been the causes of much of the needless wrangling between Science and Religion.

The other demand comes from parents and children, or rather, to put it more correctly, from children who rule and parents who are ruled. Most of them are only too ready to follow the line of the least resistance and follow their wishes rather than their wants. They come almost with a bill of rights in their hands and demand that we yield to their superior intelligence, and parents too often weakly yield. Sometimes they even desire that which will be their child's hurt, but through ignorance. Everybody believes in education, but few people have had the courage to study the subject, unless it has been in the way of



professional work. But they have the courage, not of their convictions, but of their ignorance. A father came one day to our school to arrange for his son and announced that he wished him to omit algebra and geometry, but that he should take all the higher mathematics and pursue the regular classical course. And that man was a Doctor of Divinity in a sister denomination and a preacher of some reputation, but he was a child in education. The average Freshman is not a paragon of wisdom, as I have discovered in a somewhat extended acquaintance with the genus. And scarcely one is ready at that stage of his experience to decide the momentous question of his calling in life. They do not know themselves. Their judgment is unformed. They have no true measure of life. Shall we allow them to take the reins in their own hands and blindly make mistakes that may wreck their life, or shall we try to direct them by the light of a larger experience? We may not plead that this is their own matter and that it is our business to furnish them what they ask for. That is an indifferentism that, tolerated elsewhere, certainly unfits any one to be a teacher of the young. It is our business to see that they make right choices, and to use all our influence in the line of their greatest good. It is not a commercial transaction, the selling of the kind of goods that the people call for. It stands higher than that, or it has no place in the work of the Church. If that is the sum and substance of our relation to this work, then the sooner we turn it over wholly to the State and others, the better.

And I can in no way better close this discussion than with some sound and strong words from Dr. Gunsaulus, President of Armour Institute of Technology. He says: "If you want to find how vast, how powerful is the wave of commercialism which is rolling over us and dashing mercilessly against us, you must stand in an institute of technology, where you are preparing men to do what is often called the successful thing in life. And if you stand there long enough you will behold the angry surf of this selfish movement seething in such a manner as will make you say, when you see the ideal of education in the four years' course assaulted: 'By all the powers that have

entered into American education and American citizenship, these waves can go thus far and no farther.' \* \* \* There is no objection whatever to the success of the commercial spirit in so far as it is in harmony with successful manhood \* \* \* The question for the educator to ask today is not, at what age men should go into life, not how much of youth we can spare to this monster, not at what period this or that can be done; but the question for us to ask is, after this new programme is adopted, what kind of men are we going to have left on our hands? What sort of heart-tissue? What kind of soul-fiber? What hand and head has this man out of which we are to make a noble specimen of the race? \* \* \* The kind of men out of which the American future is to be made is the sort of man who will not object to take time enough to put his youth where God means youth shall be of most service—where it can be educated, where it can be trained, where it can be inspired, in order that with seasoned youth, with intense youth, with law-abiding youth, he can rest his career upon manhood wherever he goes in the world \* \* \* God save us from strenuosity in education! Hustling has got to be a virulent disease. Twenty-five years hence when we get our poise we are going to ask some awful questions with regard to the ferocity with which we are seeking students in some of our schools and the criminal facility with which we are pushing them out into life."

*A reckoning time will come*, and when it does come, what will be the answer the Church will be prepared to render to these prime questions that affect human lives and her own destiny? Will we have to say with shame and confusion as the old heathen poet wrote:

"Video meliora proboque,  
Deteriora sequor,"

or shall we be able to say: "I saw the better things and stood for them without regard to the favor of men?"



ARTICLE VI.  
CURRENT THEOLOGICAL THOUGHT.  
I.

ENGLISH AND AMERICAN.

BY REV. M. COOVER, A.M.

Among the editorial notes in *The Expository Times* for December reference is made to the finding of lamps and bowls under the foundations of houses built in Gezer during the period of Israelitish occupation. Mr. Macalister, the excavator at this site, offers an explanation. The Israelites were not free from the customs of other Semitic peoples, and in the founding of their buildings according to primitive customs, placed a living child beneath the walls or door jambs and thus laid the foundations in blood for the sanctification of the dwelling. We recognize the propriety of religious consecration when the corner stone is laid in the erection of a church, but forget our religion when we found our homes and leave them unconsecrated. In ancient Israel a human sacrifice sanctified the house.

This is the first step in the order of the custom. The second step was taken when the child was slain and its body placed in a jar underneath the foundations. The third step is indicated by a jar containing food for the victim placed by the jar containing the human sacrifice. The fourth step inaugurated a bloodless sacrifice with a symbolic substitute. Grape juice symbolizing blood was put into a bowl, and by its side a lamp symbolizing fire, were placed under the walls, or jambs. Lastly the mere symbols of sacrifice sufficed; lamp and bowl constituted the rite of consecration.

The late Dr. Trumbull in his book *The Threshold Covenant* brings to notice this ancient custom of human sacrifice at the laying of foundations, and interprets Joshua 6 : 26 and 1 Kings 16 : 34 in reference to it. After the fall of Jericho Joshua

makes the following declaration: "Cursed be the man before the Lord that riseth up and buildeth this city Jericho: with the loss of his firstborn shall he lay the foundation thereof, and with the loss of his youngest son shall he set up the gates thereof." And the record of the fulfilment says: "In his days did Hiel, the Bethelite, build Jericho: he laid the foundation thereof with the loss of Abiram his firstborn, and set up the gate thereof with the loss of his youngest son Segub, according to the word of the Lord which he spake by the hand of Joshua, the son of Nun."

Tylor in his *Primitive Culture* gives numerous examples of this custom among various peoples throughout Europe and Asia as well as America in both ancient and modern times. The custom was in vogue in Alaska till purchased from Russia by the United States, when the human sacrifice was abolished, and an animal or fowl substituted whose blood was deemed of sufficient efficacy. A Thuringian legend declares that the castle wall of Liebenstein was made fast and impregnable by a living child walled in. When the Bridge Gate of the Bremen city walls was demolished a few years ago the skeleton of a child was found incased in the foundations. In Russia and Greece at the present time animal sacrifices are made at the laying of foundations. When the Turkish building at the Columbian Exposition was erected sheep were sacrificed when the foundation was laid. It is said that the Bulgarians in building a house take a string and quickly measure the shadow of some casual passer-by and bury the string under the foundation, expecting the man whose shadow has been measured himself soon to become a shade and thus a sacrifice to consecrate the building.

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The human mind cannot rest while an unreconciled dualism exists between God and his created universe. The mind wholly involved in the study of matter will grow materialistic in its conceptions of science; the mind wholly absorbed in the pursuit of theology is wont too freely to spiritualize material forces and forget natural continuity and processes of organic action; but the open mind awake to questions of material science as



well as to the value of a spiritual religion ever seeks to bring into harmony the statements of biblical revelation and the teaching of evolution. Where does evolution begin, and what is its relation to the Creator? Does evolution necessarily exclude the supernatural? If the world admits the supernatural factor in its development, at what point does natural development fail, and where must the supernatural come in?

In *The Bibliotheca Sacra* for October Dr. Charles B. Warring discusses miracle, law, and evolution. Miracles are not intrinsically more wonderful than those things which we regard as the effects of law, says Dr. Warring. It requires no more power to start a watch after it has stopped than to make one. No more power is displayed in raising a dead man to life than in the creation and growth of an individual.

The significance of a miracle does not lie in power displayed nor in the wondrousness of the result. It lies in the uniqueness of the event. If miracles of restoration to life occurred every time a dead man were spoken to, the result would become common and would be deemed natural. The significance of the miracle lies in its singularity. If there were continuity in miraculous events the unusual would be the customary and natural. Let the miracle be represented by a point, and law by a line; successive points make a line; continuity of miracles would form a law. But Dr. Warring proves nothing by this mode of presentation, for miracles lack continuity and form no line and become no law. The case is simply suppositious. The significance of the miracle is in its uniqueness still unexplained. No more power, it is true, may be displayed in the conduct of a miracle than in the conduct of nature in its continuity of action as daily observed in ordinary experience. But it is not the power that is in question, but the mode of the power. There is power enough in nature to revolutionize and overturn all natural law; but why should its continuity of natural action be maintained so as to become a natural law? The supernatural has never become natural law.

In the relation of miracle to evolution Dr. Warring advances the following modal principle. May not the mode of Christ's miracle-working be analogous to the mode of God's action in

creation and development of organic forms? How did Christ proceed to work miracles? He let nature do all it was able to effect and then supplemented the limitation and effected the unusual. Do they need wine? The servants perform their part; the jars are filled to the brim with water; and the contents are served to the wedding party. Do they need food? The five barley cakes and two little fish are taken and blessed, broken and borne to the hungry company. Is Lazarus dead? Attendants roll away the stone; and the man called to life again is not lifted out, but walks forth. The method of miracle-working was to have nature do her all and her best, after which Jesus added what was requisite to complete the transaction. God does likewise in evolving species of living organisms. Each species does its part and reaches its limit; then the divine actor introduces a supplemental factor into the embryo and transforms or modifies the embryonic incipient and produces another species. Species were not born *de novo*, but of preceding species under supernatural modification. The *per saltum* method of development is accepted to account for the frequent gaps all along the line of animal and plant evolution. Plant and animal undergo modifications and partial metamorphoses from effects of environment and interrelation to a certain limit; then nature fails and creation steps in and supplements the action by miraculous causes.

This may be true as Dr. Warring thinks, but scarcely can it be proved or hardly deduced inferentially by analogies from Christ's mode of miracle-working. Wine and bread and resurrected dead, were factors in some of Christ's miracles, but nature did nothing to multiply or restore. The jar and the water were brought into conjunction by human agents; the barley cakes and fish were brought by a boy and blessed by a will factor. Men rolled away the stone from the door of the tomb. Mere natural law had nothing to do with these miracles save to offer the dead constituents. Personalities served as intermediaries between the thing and its transformer, and put matter under command. In respect of material used it was indeed something from something, and kind from congruous kind, but



not in relation of having done its best for a certain end, and then standing in waiting incipency to be supplemented by the supernatural. There was no development of matter to a certain point to be in readiness after its limitation was reached to meet the supernatural factor.

Dr. Warring deems man's psychological and spiritual powers a supernatural introduction into the embryo of some preceding animal organism; and why as a disciple of evolution should he derive woman from man by fission after the analogy of lowest organic forms, a mode of origin which does not appear in highly developed life, rather than by an embryonic modification believed by him in the origin of man?

Origin by fission would be a retrogressive modality in an evolution which had reached the stage of man, a mode of miracle quite antiquated in the theory of evolutionary development believed in by Dr. Warring, since he bases his thesis on the law of advancing forms in physical structures. Evolution as a science has its place, and as far as found true must have its recognized relation to the Christian teaching of creation and providence. But evolution of organisms *per saltum frequenter* or *rariter*, is not yet agreed upon nor decided by teachers of eminence in this school of science. We are not yet called upon to reconcile definitively and finally our science and our theology. The hypotheses of scientific cosmogony and organic development will doubtless be different a quarter of a century hence; meanwhile the first chapter of Genesis can wait. True religion and absolute science come from one God whose mind and work will be found harmonious in the end. But the human mind cannot rest; it must speak; and to speak at all it must give its expression to the world before the end is reached, an end, an absolute unity of thought in all realms, which will not be reached in our world-age. So we welcome tentative adjustments which look forward to a reconciliation of dual theories of creation and development.

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"The question of evolution cannot be fairly called a Scriptural question; though its outcome must have serious influence on our interpretations," says Professor Macloskie, of Princeton

University, in discussing *The Outlook of Science and Faith* in *The Princeton Theological Review* for October. Dr. Macloskie takes a most sane view of the situation in reviewing the status past and present of science and faith. He says that evolution has doubtless occurred in initiating the human race, and if proof to this effect be obtained it will not seriously jeopardize Adamic theology. Hypotheses of the mode need not trouble us, nor even such teaching as may entirely rule out the supernatural factor or singular feature of natural action. "No representations of this character are more than tentative until positive proof is forthcoming." "When challenged to prove whether the doctrine of man's evolution is compatible with the record in Genesis, we would decline the effort for two reasons: (1) Because we do not know whether it is or is not compatible. We can see no difficulty in the way, but it is impossible to foresee what discoveries may yet be made, and what unforeseen difficulties may appear. (2) The pressing question is not one of compatibility with the Book of Genesis, but the scientific question whether man's evolution is true or false; and this cannot be determined by the abstract discussions of non-scientists,"

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Prof. Curtis, of Yale Divinity School, in an address delivered at the fall opening of that institution and published in *The Biblical World* for December, gives for the pulpit, the Sunday school and the home, the present critical aspect of the value of the Old Testament in religious education. Prof. Curtis distinguishes between religious instruction and religious education; the former aims at giving accurate information; the latter implies more than exact knowledge, it seeks to influence the will and to fashion character. The history of the events recorded in the Old Testament must be distinguished from its religious value. Religion and history must not be mixed. The religion must influence the will and mold the character. The history may not be literal history; it may be parable or allegory; but its religious content is the paramount thing, and not the absoluteness of historic accuracy. God was very near to the people of Israel in their experience. God was the only and first cause; they knew nothing of second causes. God



acted immediately; his hand was close behind every event and providential occurrence. The people were children in intellectual conceptions and habits of thought. We may study our astronomy, mine the earth, sail over seas, and admire the roseate morn, and never think of God. Not so the Hebrew.

“If I ascend up into heaven thou art there :  
If I make my bed in sheol, behold thou art there.  
If I take the wings of the morning,  
And dwell in the uttermost parts of the sea ;  
Even there shall thy hand lead me,  
And thy right hand shall hold me.”

Vivid impressions for moral ends require God near at hand. “The story of Elijah fed by the ravens, and of the unfailing barrel of meal and cruse of oil, impresses a child far more with the thought of divine care than the prosaic narrative of Obadiah sustaining the one hundred prophets with bread and water in two caves. From the latter the child would infer that Obadiah was a good man, but little of the protecting care of our heavenly Father. But this truth having been lodged in the soul cannot be displaced, even if we are later taught that the story of the ravens, and the meal and the oil, may be a parable.” Doubt may be cast on the reality of some of the Old Testament characters; Joseph may in some respects be but ideal and not real; but the value of the lesson which his character teaches is the same. Criticism may show the legendary character of the personage, but cannot destroy the moral feeling that we ought not to yield to temptation; that one should go to jail rather than do wrong; that God somehow and some time vindicates the righteous and punishes the wicked.

Chronicles of national corruption and personal vice, of crime and cruelty, of lawlessness and lust, convey lessons of moral right and wrong, stir the conscience and move the moral will today in national and personal life. The poetry of the Bible breathes the longings of the human soul in every age, and gives utterance to the cry wrung from our common experience. The wisdom of the sages gives guiding thought to men today. Penitence, confession, and supplication are germane to every

soul at all times. Our religious education demands the Old Testament, though its history fail to give record of the actual events. The value of the Old Testament is its value for us in religious result; and not in its historic accuracy.

The outline given us by Prof. Curtis is the trend of Old Testament criticism on its conquering way. Can the religious consciousness adjust itself to this aspect, and suffer no loss of the divinely mandatory; no weakening of the sense of the religiously obligatory?

Upon the simple statement of this aspect of religious values in distinction from the historic reality of the record which embodies the value, the difficulties do not seem to be insurmountable. The Christian with the spiritual law in his heart, a law spontaneously obeyed without the stony finger pointing to "Thou shalt," and "Thou shalt not," may find his peace and moral guidance furnished by the morality of Old Testament characters, though those characters be ideal rather than real. But the mass of mankind is not all under grace; it is still deterred from the doing of evil by law in some threatening form. To such, a change in the historic aspect carries with it a weakening of the morally mandatory. If the story be not history, not reality, the reality of the moral teaching is impaired, and the conscience is made bold to doubt the binding force and absolute right of the moral teaching. God must be nearer to us even than to the childlike, trustful Hebrew; he must be in our spiritual character and personality rather than immediately behind things and events, if we are to be saved from falling when we deem the record of events untrue, though holding to the truth of the ethical import. But when we have attained that excellence of ethical judgment and that moral stability, Thukydidēs and Homer may do as much for us as priestly historian and psalmist. Keen religious discernment here precedes the very means designed to create such discernment.

There is indeed an aspect of religious fulness and adequacy in which our spiritual confidence and peace come not from the historic certainty of chronicled events, but from our individual relation to Christ's person and work. There is also measure-



able human imperfection and natural limitation in the reception and transmission of sacred records written by man even under divine superintendence for the guidance of the race in its eternal interests. But the implications of these imperfections with their possibilities are in danger of being made to embrace too liberal a conception of God's mode of spiritual revelation.

There are conceptions entertained in respect of the Bible which are traditional rather than divinely mandatory ; conceptions held as necessarily valid at one point, yet admittedly not requisite at another. Luke's writings are admittedly the product of gathered documents, and yet that men should believe in the documentary composition of Genesis creates dismay. Jesus teaches the same universality of God's mercy in his parable of the Prodigal Son as is taught in the book of the prophet Jonah ; yet Jonah's experience has been deemed necessarily a historic reality, while the prodigal's experience is a parable, a creation of the religious imagination to inculcate a great moral lesson. The food of the prodigal, an accessory in the parable, brought him to repentance, and was the chief material factor in stirring him to a sense of duty ; while the food of the sea-monster has been held a veritable physical reality. When Jesus declares, "I say unto you that Elijah is come already," he employs a literary and spiritual figure of speech ; but when he says, "For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation, "he is regarded as requiring Jonah's literal sojourn in the belly of the sea-monster. But that which seems clear and consistent to the mind of one man may seem a dangerous and unwarrantable innovation of criticism to another. Whose judgment is to decide ? And where shall the line be drawn between the natural and supernatural in God's necessary revelation to man ? There will always be variable degrees and types of the Christian consciousness, and diverse opinions held in respect of the mode of divine revelation which may not destroy an equal type of godly living and an equally resultant noble character in the persons holding opposite views.

The conception, however, of religious education in distinction

from veritable factual history may become prodigal in its application to scriptural interpretation, and finally rule out the supernatural.

The freedom of application may be so great as to invalidate basic historical revelation, and turn religion into pure naturalism.

Excessive spirituality of interpretation may be but blind guidance unaware of the ditch in the unpenetrated way. We had better see God's hand guiding, however anthropomorphic the vision, and believe we see it with our holden eyes, until immaculate discernment can dispense with all real save the spiritually real, than endanger basic principles by mere ethical visions in our clouded world.

## II.

### GERMAN.

BY PROFESSOR S. GRING HEFELBOWER, A.M.

During recent years Bernhard Weiss, of Berlin, whom Zahn mentioned in conversation as the father among the students of the New Testament, has been bringing out new editions of his commentaries and works on New Testament Theology and Introduction in rapid succession. And there was a general feeling among his fellow specialists that he would devote the remainder of his life to such work, and thus leave all his books thoroughly up to-date, and that he would not attempt anything new. But, contrary to expectations, he has just published a volume on *The Religion of the New Testament*, which stands, as it were, half way between his New Testament Theology and dogmatics. It was reviewed and of course criticized, so far as he dared, by Wendt (liberal) of Jena in a recent number of the *Theologische Literaturzeitung*.

In his text-book of New Testament Theology, Weiss studies the entire religious thought-content of the New Testament in order to distinguish from each other the various forms of teaching and present them objectively in their distinction from each other; in this new book he seeks to present the unity which



lies at the foundation of that diversity, the existence of which is an axiom of the religious life of the Christian (p. 55). The New Testament offers itself as the proof of the revelation of salvation which appeared in Christ, and shows plainly that it is intended to be understood from the premise that it really is such a revelation. The conviction of the correctness of this premise arises from the personal experience of the Christian in his use of the New Testament, when he notes that he lives over again the religious life of which he reads. In this we see the new subjective apologetics, which has been applied by Frank and others to the Christian system of truth, used to excellent advantage in establishing the authority of Scripture. However, in order properly to appreciate Weiss' attitude to the historic proofs of the authority of the books of the New Testament, we must also use with the opening chapters of this book his work on new Testament Introduction, which is on the whole quite conservative.

On page 59 we read: "But if the different forms of teaching of Scripture are only the expressions of the religious consciousness wrought by the same divine revelation of salvation in different individuals and at different stages of development, these different forms of teaching can supplement or define but never contradict each other. A book in which there is expressed a religious consciousness contrary to some other book, cannot be a document of revelation, and should be excluded from the canon." However, he finds in the New Testament certain conceptions that sprung from the thought-world of its writers and the first generation of readers and were not the result of their religious consciousness wrought by the revelation in Christ, which, therefore, need not be considered by the person who seeks the unity that lies at the basis of the diversity in the New Testament teaching (p. 60). For the knowledge of God wrought by revelation in Christ, which effects a new relation to God and a life in harmony with his will, *i. e.*, the religion of the New Testament, must be one. To present this unity, is a necessary service which theological science must render, so that the

Church can use the Holy Scriptures as norm for the development of its doctrine.

From his statements concerning elements in the New Testament that should be considered as the result of the thought environment under which the sacred writers lived and wrote, one would expect that he would find the unity that lies at the basis of all the New Testament revelation by leaving out of consideration many things that we have been accustomed to regard as integral parts of New Testament revelation. But, on the contrary, there is very little that he excludes from his mosaic of New Testament doctrinal statements.

Of course the liberal theologians criticize such conservatism. They claim that the teaching of the other New Testament authors should be set over against that of the Gospel of Jesus. The conclusions of the book are, to say the least, very uncertain, for this constructed unity has a marked complexity about it. But Weiss asserts that the apostolic teaching is a necessary supplement to the life-work of Christ. It was not just His life work, but rather His death that brought salvation. "The fact stands fixed, that the gospel of Christ was preached in such a way as no man will ever again preach it, and under conditions which were most favorable for its acceptance, and yet it did not overcome the world about Jesus, on the contrary, it nailed Him to the cross. If Jesus was the God-sent Bringer of Salvation, and if His work ended with His death, this death must have been intended for the salvation of men and its place in the Gospel, as it has gone out through the world since the days of the apostles, is indisputable. The fact is that this Gospel of the cross has overcome the world, and not a proclamation of the Father-love of God and of the duty of loving our neighbor. Therefore this death must form the center of the apostolic message of salvation, and so it will have to remain in the religion of the New Testament" (p. 182 sq).

Weiss thinks that at present there is special need of just such a work. In the preface he speaks of an awakened seeking and inquiring as to what the Christian religion really is, whether it is the absolute religion, or only one among the many



that have developed in the world's history. To the answering of these questions Weiss brings the results of the life work of a master mind. He does not stop to argue to establish his positions when they differ from those of other men. He has done that elsewhere. Here his method is throughout positive and thetical. This last book can, therefore, be regarded as a resumé of his life's work, and, as such, it is one of the most eloquent witnesses to the Gospel of Christ that has appeared in recent years.

The articles, which Seeberg of Berlin published three years ago in the *Neue Kirchliche Zeitschrift*, and which were condensed for the *Quarterly*, XXX, 270 sqq. and 435 sqq., soon appeared as a pamphlet, and passed through three editions within two years. Last year he gave a series of lectures which treated the same period in like manner—the theological, ecclesiastical and in so far as these were influenced by it, the cultural-social history of the XIX century—and published them a few months ago under the title, *The Church of Germany in the XIX Century, an Introduction to the Religious, Theological and Ecclesiastical Problems of the Present*.

As the latter part of this title plainly shows, the book is far more than a resume of the practical work of the Church of Germany during the last century. In fact, though the historical study of the Church from this view-point is not slighted in any way, the evident purpose of the lectures is to furnish an historico-critical medium for introducing the student to the theological and ecclesiastical problems of the present day.

The occasion for the original articles in the *Neue Kirchliche Zeitschrift* and for these lectures was, in all probability, the dense ignorance that prevails in Germany, and even more in America, concerning the historical genesis of the theological problems that confront the Church. Clergymen, and even professors of theology, are content to labor with systems or books without a thorough understanding of the historical back-ground in which these systems or books appeared, and not having such an historical understanding of that which they accept, they are not in a position to exercise intelligent criticism, without which

no one can estimate the value of any theology in the light of the needs of the present. We must first know the "whence" if we would know the "whither" of any system. In this book Seeberg seeks to supply this need.

Bratke of Breslau says in his review in the *Theologisches Literaturblatt* that without mentioning all details S. treats everything that is really important. His purpose is to discover the ruling ideas of an age in their relations to that which preceded and that which followed, and thus to present the inner course of history. "But he speaks not only as a careful reporter. Unintentionally the historian becomes a teacher and an instructor, who, advising, warning and fortelling, calls attention to problems and responsibilities of the present"—which personal element enriches rather than detracts from the value of the book. The reviewer adds that the entire volume is in such elegant language and is so far from party prejudice (which many Ritschlians and others would scarcely admit) that it captivates the reader as soon as he has begun it, and leaves the impression that, if the higher circles knew and did even only the half of that which the author tells them, the Church would be greatly helped.

Professor Gustav Ecke, formerly of Königsberg, now of Bonn, has long been regarded as a most thorough student of theological schools and tendencies of the present. The first edition of his book on *The Theological School of Albrecht Ritschl and the Evangelical Church of the Present*, which appeared about five years ago, was exhausted almost as soon as it left the press, and was in such demand that during the Winter of 1901-2, we watched in vain for a copy at one of the leading second-hand book stores of Leipzig. Ecke's publisher informed the public that a second edition would appear soon, but not until after he had completed another book on which he was then engaged.

His treatment of Ritschlianism and its position in the Church is from the conservative view-point. Though Ecke cannot be considered a Lutheran, in the sense in which Luthardt was Lutheran, he is a disciple of Kaehler, of Halle, and is quite an



aggressive opponent of liberalism. His book is more generally recommended by conservative professors to students seeking an acquaintance with Ritschlianism than any other book of which we know.

The work, which was promised to the public, and which postponed the second edition of his first book, appeared about two months ago, and, with the volume first mentioned and one that is to follow, forms a series of three volumes. His last book, the middle one of the series, bears the title, *The Evangelical Churches of Germany in the XIX Century. Glimpses into their Inner Life*, and is dated 1904.

The purpose and scope of the book are best expressed in the words of the author at the end of the first chapter, which we quote. After showing clearly, by numerous quotations from men representing almost every shade of theological thought, that there is in the Church of Germany to-day a widespread indifference in religious matters, Prof. Ecke quotes from the Ritschlian Ralffs in the *Christliche Welt*, No. 28., 1902, as follows: "The decision as to what type of Christianity will obtain in the future, does not lie in the realm of scientific theology, but on the field of moral action. In the final consideration, nothing convinces save the witness of the Spirit and of power. This is the apologetics that the theologians must present who are conscious that they possess a higher and purer conception of the Christian religion. They will be known by their fruits." Then Ecke continues: "These words express with great exactness the thoughts which encouraged us to take up the present work of scientific investigation. We also believe that we do not err in assuming that these views have the unequivocal approval both of those who are like-minded with him who wrote them, and of all parties who stand for a living Church. Therefore the attempt dare be made to obtain a further understanding on the common basis already present. In order to get an easy way to such an understanding, we examine and seek to answer the questions as to the historical causes of the present indifference to the Church, or even of opposition to the Gospel, that exist within the Protestant Church. Then we turn our attention to a second group of phenomena within

the religious life of to-day, to the forms of 'ceremonial-legalistic' piety of the 'naturalistic conception' of Christianity; and from this we turn to general estimates of a merely external christianization of the masses, as we find it in the people of the Church of all confessions and of all times. Not until we have set apart the prejudices, which, in part openly, partly in secret, have exercised a disturbing influence on the practical thinking of many modern theologians concerning just this question—Ritschl and his school not excepted—will we be in a position to have an unbiased appreciation of the original, religiously and morally fruitful piety and blooming Christian congregational life in the Evangelical Church of to-day. We note already at this place, that the result of this review will place us before the new and important task of comprehending the sources of blessing, according to their distinguishing peculiarities, from which the glorious life of faith and love in the Evangelical Church of to-day has sprung. In connection with this future investigation, the like weighty question as to the meaning of the 'awakening' and of 'modern pietism' for the religious life of our time will find, as we hope, a satisfactory answer."

Ecke's picture of the Church during the last century and at present is very dark; some of the details that he gives seem almost impossible. But it is to be viewed rather as a dark back-ground, on which we see some of the most glorious results of the "modern awakening"; and the liberal theology has not been able to produce these results in the past.

Since the publication of Tschackert's *Critical Text* on the Augustana, there has been a new interest in old manuscript copies of our Confession, and at least three new manuscripts have been reported. The last find was made accidentally by Pastor Geo. Berbig, of Schwarzhausen in Thuringia, in the ducal family and state archives at Coburg, and the text is reported in full in the *Zeitschrift fuer Kirchengeschichte*, of Oct. 10th, 1903. Though the newly found manuscript adds nothing to that which we know of the exact wording of the original German text, which is lost, it is very valuable, because it confirms throughout the text of *Ansbach No. 2* and *Nurenberg manu-*



scripts, the latter of which Tschackert made the basis for constructing his German text. From the place of finding, from the style of writing and several other circumstances, Berbig concludes that this was the manuscript copy of Elector John, who was the political leader of the Reformers and whose theologians wrote the Confession. Prof. Brieger, of Leipzig, (editor of the journal in which the text appeared), though not ready to pronounce a final judgment as to the worth of this new find, is disposed to regard it as one of the most valuable manuscripts that we have at present.

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## ARTICLE VII.

### REVIEW OF RECENT LITERATURE.

CHARLES SCRIBNER'S SONS, NEW YORK.

*Life and Letters of Horace Bushnell.* With Portraits and Illustrations. 1903. Price, \$3.00.

Those who have not read the earlier edition of this biographical gem—which for some time has been out of print—will find a treat in this new edition, so attractively published by the Messrs. Scribners. Dr. Bushnell was a man of such strong and gifted personality, his work and movement were so magnetically intellectual and impressive, and his influence so wide and abiding, that his personal history becomes inherently rich in features of interest and attraction. He stands high above the commonplace, in the realm of the rare which exacts attention and becomes instructive. Not without reason has he been spoken of as the greatest man or one of the greatest three men that New England has produced. The author of the memoir, Mary Bushnell Cheney, daughter of Dr. Bushnell, had access to the abundant biographical material and the best friendly co-operation. As there were many aspects of his life and character, it was fitting that the drawing of his memorial picture should be done from various view-points and by many hands, making a more composite work than is commonly the case. The body of the work, by Mrs. Cheney, forming the general history, is enriched and made graphic by large in-weaving of incident, quotation and correspondence, in which the man is seen as he lived and moved in his actual characteristics of thought and work. The two additional chapters, forming portions of the full picture, are from the pens of Dr. Edwin P. Barker, of Hartford, and Miss F. L. Bushnell. The first of these sketches for us Dr. Bushnell's "Ministry at large,"

in those later years when, released from pastoral responsibilities and in comparatively private life, he only occasionally appeared in public relations. The second opens to our view his "closing years," when the agitations and stress of his life were composed, and of which it has been said: "God spared his life till all men were at peace with him."

Whatever may be thought of Dr. Bushnell's interpretation of the atonement—the main feature, probably, of his divergence from the New England theology—there could be no doubt as to his true and ardent piety and splendid Christian personality. He aimed, in deepest sincerity, to reach the true meaning or import of the Scripture teaching. There were features of the Calvinistic New England theology that invited dissent. His reaction from the extreme type of its atonement representations carried him away from the full truth. The moral influence view which he developed was in substance a *part* of the atoning work recognized from the days of Augustine, the manward side; and Dr. Bushnell in his later work, *Forgiveness and Law*, confessed the defect of his earlier presentation in *The Vicarious Sacrifice*, and included the truth of a bearing of the life and sacrifice of Christ in their relations to God himself. "He became conscious of a limitation in his former view, as having regarded too exclusively the manward relations of that great subject, whose two sides he saw to be essential to each other and vitally connected." His *Christian Nurture*, thought to be full of "dangerous tendencies," and suppressed by the Massachusetts Sabbath School Society, was in truth a return to the orthodox teachings of the past, recognizing and emphasizing the organic life of the family and its office of Christian training in the Church, as over against the prevalent extreme individualism. It has approved itself as a bearer of God's truth. Dr. Bushnell's *Sermons for the New Life*, and *Nature and the Supernatural* have added permanent enrichment to theological and philosophical literature.

We quote from Dr. Burton's sermon at his funeral a few sentences intended to interpret his mind and character: "Dr. Bushnell's mind was one of the rarest. What it was in his books, that it was in private, with certain very piquant and unforgettable personal flavors added. It was original almost beyond precedent, in the sense that every thought put forth from it was a pure outgo from its own self. His power to push his mind through hours and hours of continuous labor [*i. e.*, in his weakness under the wasting disease that ended his life] had diminished, of course, but whensoever it did stir it was the same teeming and amazing thing as in his prime. It was imaginative, too, even magnificently so at times; indeed it was not possible for him to speak ten sentences on any subject without bringing this great faculty of his into the field, with its illuminations, and ornamentations, and outsprings of intuition; and all readers of his books know how all sorts of felicitous analogies were wont to flock in for the illustration



of his theme. It was characteristic of his mind, moreover, that it was independent, courageous always, incisive, imperative, not cumbered by excessive and undigested reading, almost irreverent at times toward mere authority, too little considerate of the wisdom of the past, but truth-loving (intensely so), debative, massive, mobile, impressible to every touch as the sea to the swaying of the winds—a mind so royal in many ways as to waken a never-failing and profound admiration in those who knew him best and were well adjusted to him.”

This volume will make its readers acquainted with him.

M. VALENTINE.

*The Direct and Fundamental Proofs of the Christian Religion.* An Essay in Comparative Apologetics, based upon the Nathaniel William Taylor Lectures for 1903. Given before the Divinity School of Yale University. By George William Knox, Professor of the Philosophy and History of Religion in the Union Theological Seminary, New York. Scribner's Sons, New York, 1903.

This work must be judged of in view of its declared intent. It is not meant to be a restatement and marshalling of the general evidences of the truth of Christianity—a thing that would not be out of place in our day—but specifically to show that even under the new view of the world or universe largely prevalent through the teaching of evolutionist philosophies, a world formed and held under the inviolable continuity of natural law, not a free creation of a transcendent personal Creator, but a monistic or pantheistic evolution of some Absolute Principle, there are still adequate proofs of the divine character of the Christian religion. This is a worthy aim. In adopting it the author, in the Preface, explains his own position: “Apologetics may strengthen the faith of believers who occupy still substantially the old ground, but who desire that objections should be answered, difficulties removed, and the traditional arguments restated. This is its ordinary task. Or it may enter completely into the modern view of the world and show that Christian truth remains. The view-points are so divergent that the two cannot well be united: the first minimizes intellectual changes and takes for granted much which scientific men deny, while the second ignores or surrenders much which traditional theology holds as essential. This essay takes the second course and adopts the modern view of the world. It does not attempt to defend theology, but seeks the principle which is independent of it and yet underlies it. It does not meet the difficulties which are most apparent to the majority of Christians, nor does it adequately represent their faith. No attempt is made to set forth my own faith in its fulness, for all of it, excepting its fundamental principle, is for the purpose of this argument what Professor James calls ‘over-beliefs.’ My question here is simply, Is the Christian religion true to men who accept unhesitatingly the modern view of the world?”

The author begins with a brief account of what he terms "the classic argument" of past times, as illustrated by Paley and Butler, laying large stress upon the objective evidences from history, miracle, and prophecy, features that since then have been brought under destructive criticism, and instead of being proofs become impediments to faith. He follows with what he regards as the modern view of the world, reached through science and now the characteristic type of philosophic conception. Its determining idea is natural evolution as the explanation of the world as it has come to be and is. It postulates as its working principle and test of all truth the inviolable continuity of natural law. The conception of the supernatural in the history of the world is excluded. "When God is accepted by the reason it is no longer the theocratic God before and beyond the world and only a little larger than the angels, but the theanthropic God, around and within," *i. e.*, a monistic or pantheistic evolution. The principle of evolution is made the test of truth not only in nature, but in man, and society, and history. The conclusion is: "It follows that the special proofs offered for the Christian religion as God's revelation lose their force."

After defining religion in its generic sense, and through some comparative studies in ethnic religions, showing some truths naturally reached by some of them, the author gives us what he regards as the adequate and conclusive proofs of the divine character of Christianity. "Its direct and fundamental proofs are that it satisfies our religious needs, and that it may be embodied in all the varied activities of men." Unfolding along this line, he explains the chief distinct feature of its thus meeting all human need, *first*, in "the realm of ethics," where its unequalled teaching and power are illustrated in its principle of self-sacrificing love, a principle transcending nature—"the opposite of the kingdom of nature described as a desperate struggle for existence"—"Christlike," showing itself divinely supreme. *Secondly*, in the sphere of religion, in meeting man's religious nature through its disclosure of the character of the Supreme Being who is to be worshipped. This revelation is in Jesus Christ. "So the direct and fundamental proof of Christianity as religion can be only in the life and death of Jesus Christ as the revelation of the Christian God." Worship, service and consequent spiritual likeness to Him meets all religious needs. Our author adds yet that Christianity is the "absolute religion" as covering the truth sought in all, containing in its principles the elements of all progress and the establishment of the kingdom of God.

By reminding of these proofs and placing emphasis on them, Professor Knox has done good service. We think he might have done better. He concedes too much, and unnecessarily, to the dogmatics of evolutionist speculation and its supposed destructive results in the overthrow of the Biblical theistic view and its claim of supernatural revelation. In "adopting the modern view of the world" as his position in



argument, and surrendering as "over-beliefs" so much of what has been held as essential in Christianity, his treatment carries a skeptical tendency as well as, or more than, assurance to faith. Its preservation of Christianity becomes too much a surrender of its content, an abandonment of its cardinal and constituent essence. Its apologetic service is diminished by its immense and needless concessions to unbelief.

M. VALENTINE

*Old Testament History.* By Henry Preserved Smith, D D., Professor of Biblical History and Interpretation in Amherst College. Pp. xxv and 512. Charles Scribner's Sons, New York.

Introductions to the Old Testament and Histories of the People of Israel are multiplying. The reason for this is not hard to find. On the first page of the Preface to the work under review we are told that "Every new advance in criticism involves the re-writing of history" Which means, we suppose, so far as the Old Testament is concerned, that whenever a critic thinks he has found a new legend or myth, or evidence of additional sub-documents, interpolations, redactors or compilers, he must forthwith write a new history that shall embody these latest discoveries.

The author of this history is well known as a man of profound scholarship. He brings vast stores of learning to his task. His style is clear, his tone reverent. Many of the historical portions of the Old Testament grow singularly real and vivid under the touch of his graceful pen. These facts and others that might be mentioned impart a peculiar interest and value to this volume. On the other hand, the deductions and conclusions which are presented with a great show of assurance, though differing so widely from the acknowledged faith of the Christian Church, are not a series of truths founded upon incontestable proof, but the product of an untried, yet elaborately conceived, hypothesis, and will therefore be of little account to a devout mind in making up a judgment respecting the origin and credibility of the Sacred Scriptures.

The book is written from the negative standpoint of the Higher Criticism: it is destructive rather than constructive in its spirit and tendency. Like all works from the radical wing of the critical school, it is altogether revolutionary; it recasts Old Testament history, thrusts out with remorseless hand old and cherished beliefs, erases the touching events on which, as on beautiful pictures, Christians have been gazing with affectionate reverence during past ages, is antagonistic to the fact of a divine and progressive revelation and leaves us without a trustworthy guide for faith and practice.

That this is not an overstatement of the case we will give an extract and let our readers be the judge. In summing up the results of his investigation into the nature and motive of the exodus, the author says:

“There may have been an Israelite clan that sojourned in Egypt. Its exodus was not improbably due to a religious leader. Under this religious leader the people entered into covenant with other desert-dwelling clans at Kadesh. The God who sanctioned the alliance and who became a party to it was Yahweh, the Storm-God of Sinai.” In this manner the second book of the Pentateuch is disposed of. It is however in the book of Genesis that the Higher Criticism performs its most wonderful feats. Its earlier chapters are peculiarly fitted for the exhibition of grotesque theories. For instance, Dr. Smith assures us that the Creation and Deluge stories are of undoubted Babylonian origin. If we remember rightly, we have had similar assurances given us from Delitsch’s pen in *Babel und Bibel*. We are further informed that the story of the Fall was invented by a late writer to account for the hard lot of the peasant, and that the Tower of Babel with its confusion of tongues, was improvised to explain to inquiring minds of a subsequent age the existence of the various languages. It is further asserted that there were no such men as the Patriarchs. “The individuals, Abraham, Isaac and Jacob are eponyms—personifications of clans, tribes or ethnological groups—and they are nothing more.” Thus with one stroke of the pen the call of Abraham, the solemn covenant which God made with him, and the sublime promises to his posterity, are crossed out.

We glanced into the chapter which gives an account of the Book of Daniel. We are informed that it was composed B. C. 165. “The author writes under the name of some hero of antiquity. He transports himself in imagination to the alleged writer’s time, and makes him see in vision that which is to come to pass. These visions simply clothe history in the form of prediction till they reach the time of the real author.” Poor Daniel! How often we have admired the loftiness of purpose and daring courage of this brave Hebrew captive! But we were mistaken; he was not and is not, for the critics took him!

We believe and teach that when God had created man, he also made known to him his will and purpose, that his revelation was progressive, adapted to the ability of man to receive it, that in the course of time he selected one man, and through him a people, which he made the depository of his truth, that he spoke to this people by the mouth of prophet and seer, and in the fulness of time by his own Son, and that he guarded and preserved his truth to the extent that man should always possess sufficient light for intelligent belief and righteous living. Any other view must, it seems to us, be dishonoring to God and must impugn his wisdom and goodness.

The critical theory, as unfolded in the volume before us, teaches and would have us believe that God has revealed himself, but his revelation of him, contained in what is termed the Old Testament, has been so perverted and corrupted, so permeated with myth and legend and error,



by men who wrote fraudulently, under false names or from unworthy motives, that the ripest scholarship of the age has been compelled to delve and dig for half a century and more, by methods so complicated as to bewilder the ordinary mind, in order to extract the golden grain of truth from the superimposed mass of rubbish. And even at this late day these scholars are by no means unanimous in their verdict as to what is truth and what is error. Can such a theory be correct? Can its conclusions be trustworthy? Can it commend itself to the sober judgment of the average man?

We have but one request to make of the men who propound this theory: As they have deprived us of that which we love and treasure as God's Word, that which is our comfort and stay in the hour of trial, will they kindly furnish us with a Bible so that we may have something that will serve as an infallible guide for the Christian's life here and hereafter. We do not promise to accept this man-made Bible, but we will preserve it as a relic of rationalistic criticism.

T. C. BILLHEIMER.

HOUGHTON, MIFFLIN AND CO.

*Aids to the Study of Dante.* By Charles Allen Dinsmore. (8½ x 5¼; pp. xv. 435.)

Of the need of "aids" to the student of Dante there will be no question. We are more remote in our habits of thought from this mediaeval Christian poet than we are from the classical pagan poets of the Augustan or Homeric periods, three or four times as distant in the number of centuries.

Mr. Dinsmore's service in this book is chiefly that of an editor putting together the most notable utterances of others about the poet's life and work, with a few brief essays of his own and comments in occasional foot notes. The Lives of Dante by Boccaccio and Lionardo Bruni are furnished in translation. Several portraits of Dante are given in connection with a chapter on his personal appearance. But selected sections from such eminent critics as Dean Church, Charles Eliot Norton, Adolph Gaspary, Karl Witte, P. H. Wicksteed, J. R. Lowell and others make up the body of the work and are introduced in an orderly succession treating of the times of Dante, his biography, the Vita Nuova and minor works, the Divina Commedia and its interpretation. For the student of Dante the latter half of the book is especially helpful. The diagrams of the complex conception of the Inferno, the Purgatorio and the Paradiso are like a map of an unknown country and are greatly illuminating. The names of the authors of the various sections are a sufficient guarantee of excellent substance and high literary quality.

J. A. HIMES.

THE CHRISTIAN PUBLISHING CO., ST. LOUIS.

*An Endeavorer's Working Journey Around the World.* By John F. Anderson. With an Introduction by Robert J. Burdette, Pp. 313.

In its general make-up this is an attractive volume. The portrait of the young author at the front of the book leads one to expect something stirring in its contents, and the faithful reader is not disappointed. It is an almost remarkable history of the achievement of a desire, cherished from childhood to manhood, to travel round the world. Without means, a young Christian, a member of the Christian Endeavor Society of Vacaville, California, the young man learns a trade which is to serve as his capital, and with an able body and a staunch and chaste Christian heart and ready hands, sets out to see the world. He sees it from the standpoint of the workman, and one loses interest in the places that he sees while they follow the steadfast progress of the young man on his journey and his straightforward, but often difficult, methods of procedure. But one is all the time sure of his success, for in the short preface he says: "After treading the soil of every State in my own Country, I left New York with eight dollars in my pocket, belted the sphere with my footprints and arrived at San Francisco with about sixty-five dollars."

Concerning the aim of his journey he says in the preface: "The average tourist has told us much of the palaces of royalty and the salons of art centres. What I wanted to know was what the lower caste of India ate for breakfast, the sort of carpets the peasantry of France had on the front room floor, how hard a German laborer had to work to provide for his large family, whether the sentiment of the Bedouin was a fable, and the possible profits of the farmer in the Holy Land. Books had not told me these things. Lecturers had given information about the leaning tower of Pisa, but had not told me what would be necessary for an American to do in order to shift for himself in the Philippines. I went to the old countries far more anxious to see the wage earners of Italy and Switzerland and China than to behold a string of Princes or to marvel at the architecture of European capitals."

In his "Introduction," Dr. Burdette says: "More than once I met him (Mr. Anderson) on his journeys in the Orient. A good type of the young American, independent, with never the slightest trace of swagger; wearing his poverty with manly dignity, rich in his unconsciousness of it; at ease with guests in a hotel parlor; equally at ease with the same gentlemanly demeanor, when these acquaintances rolled or galloped past him as he trudged alone on carriage road or bridle trail. Proffers of financial assistance he declined by showing his hands. These and his brains won for him day by day, bread for eating, money for his journey, a tent or roof to cover his head at night. And if these failed, he slept as did the Patriarch pillowed on stone and sheltered by the skies."

The book is a record of pluck, wit, tact and stern moral integrity that every Christian Endeavorer should read.

M. E. RICHARD.



GINN AND COMPANY.

*Discourses on War.* By William Ellery Channing, with an Introduction by Edwin D. Mead (8x5½; pp. lxi. 229.)

The name of Channing is a guarantee both of the literary quality and of the moral soundness of these discourses written from sixty to seventy years ago. We find in them nothing of the doctrine so constantly assumed at the present day that war is a test of courage and endurance in which both parties may win glory and neither may be censurable provided the rules of the game are observed. "A nation's honor may require its citizens to engage in war; but it requires them to engage in it wisely—with a full consciousness of rectitude and with unfeigned sorrow. \* \* \* A human being cannot be valued by silver and gold, and in consequence a nation can never be authorized to sacrifice thousands of lives for the mere recovery of property, of which it has been spoiled \* \* \* To protect a state from the spirit of violence and unprincipled aggression is the duty of rulers; and protection may be found only in war." Within the range of such sane principles the moral argument against war is presented in the most earnest and convincing manner. In the Introduction Mr. Mead turns it against the present practice of England and America (pp. xii. xiii) in subduing and reducing to order the wild and turbulent peoples of the world. We may fairly question, however, whether there is not here a balance in favor of the saving of life and a positive increase of happiness by the vigorous display of the strong hand by civilized states. Whatever may be the conclusion as to this, no one can doubt the healthful influence of such a book at a time when there seems to be a renewal of unauthorized violence and brutality within the limits of the nations themselves. When the glory of war shall vanish the attractiveness of smaller revenges must also fade.

J. A. HIMES.

GERMAN LITERARY BOARD, BURLINGTON, IOWA.

*Der Zionsbote Christlicher Volks Kalendar.*

In addition to the matter usually found in such publications, this Almanac contains Lists of Daily Scripture Readings, a History of the Ger. Evang. Luth Synod of Nebraska, 1890–1903, Biographical Sketches of Franke and Muhlenberg, and a Clerical Register of the Gen. Synod.

LUTHERAN BOOK CONCERN, COLUMBUS, O.

*Evangelical Lutheran Almanac, and Evangelisch Lutherischer Kalender.*

These Almanacs are full of valuable statistics, viz.: Lutheran population of the World, Lutheran Synods in North America, General Church Register, etc., etc.

T. C. BILLHEIMER.

GENERAL COUNCIL PUBLICATION HOUSE, PHILADELPHIA, PA.

*Bible Geography.* Third Grade Text Book for Intermediate Sunday Schools. By Theodore E. Schmauk. Cloth 4to. Pp. 208. Price \$1.25.

The Rev. Dr. Schmauk, Editor of the Lutheran Lesson Series for the General Council, has prepared for Sunday schools a work of value and merit. In the fifty-two chapters of the *Bible Geography* arranged for the year, the history, times, customs, scenery, and government of Bible lands and peoples are succinctly and strikingly presented. The exclusion of the Bible from public school instruction makes imperative a form of religious instruction of equal merit with methods of secular instruction and education.

It may seem unspiritual to some to give so much time to historical study for the end of religious education; but the Bible school is not the Catechetical Class, and the mind of youth is most impressed not by the pietistic, but by the historic and factual elements of religious study. Education in the facts of religion will promote ripest religion. The attempt to educate the mind in the sentimental operation of the soul in the experience called religious, before the facts of Biblical truth have been grasped, produces an emotional and evanescent experience. The eye as well as the ear is a ready avenue for lasting and comprehensive impressions. The varied and numerous illustrations on every page of the geography delineating scenery and customs, and unveiling to the mind the occasions which form the background of Biblical narratives, furnish a rich store of suggestion to the pupil. The book deserves a wide use.

M. COOVER.

PERRY MASON COMPANY, 201 COLUMBUS AVE., BOSTON.

We have had occasion, time and again, to call the attention of our readers to the merits of the *Youth's Companion*, published by the Perry Mason Company, of Boston, Mass. Those merits are still as marked as ever, and we not only take back nothing we have said hitherto, but wish to emphasize it. Those having charge of that paper are fully maintaining its high standard, and more. They are making it every year more acceptable to its hundreds of thousands of readers.

The moral tone of the *Companion* is excellent and every parent that is concerned on this point can feel that his son or daughter is reading a safe paper. Nothing of questionable morality will be found on its pages. Then, too, among its contributors will be found some of the leading statesmen and literary men of our country. While its pages are full of interest, they are full also of such material as will benefit the reader. Coming as it does every week, it is no small factor in the education of the boy or girl who is fortunate enough to be on its mailing list.

A striking proof of the merits of this paper is the hold it has on its readers. The bright boy that begins reading it will look eagerly for it



week after week, and his interest will not cease on reaching manhood. The sum of \$1.75 invested in the *Companion* each year is one of the best investments for the child that can be made.

CONCORDIA PUBLISHING HOUSE, ST. LOUIS, MO.

*Life of Luther*, etc. By Gustav Just. Translated. Pp. 103.

Our estimate of the German original of this book was expressed in last year's volume of the *QUARTERLY*. It has great merits as a book of instruction for the young; but it also has defects. We regret that the author has not seen fit to consult the sources of history; but has chosen rather the office of compiler. History should be written only after careful examination of its sources. Then it is likely to be *History*, not party declamation. The inculcation of truth, and not the defense of a dogmatic thesis, should inspire the writer on historical subjects. The embellishments of rhetoric only weaken and degrade the life of Luther, and obscure the glory of the Reformation.

J. W. RICHARD.

ATLANTIC MONTHLY, BOSTON, MASS.

The "toast-master" of the *January Atlantic* opens the feast with a genial talk on Catering for the Public,—the tasks and troubles of a literary purveyor. Thomas Wentworth Higginson resumes his reminiscent papers with a characteristic account of The Sunny Side of the Transcendental Period full of entertaining description and anecdote.

The first of several papers on a novel subject, some phases of contemporary advertising, is furnished by Professor Walter D. Scott who writes on The Psychology of Advertising. Jack London contributes an entertaining paper on The Scab in his various relations, and goes to prove that everybody, all the world, is a scab or non-scab at intervals, or alternately, as circumstances may induce. Edwin Burritt Smith discusses Street Railway Legislation in Illinois, a topic of great importance. Prof. T. J. J. See treats and explains The Blue Color of the Sky, its cause and character. Mrs. Elizabeth W. H. Wright furnishes an interesting paper on Singapore and R. Brimley Johnson sends a valuable letter from London upon the Issue of Protection. Robert Herrick begins a strong and imaginative serial novel, The Common Lot; the scene laid in Chicago. Complete short stories are: Bachelor's Fancy by Alice Brown, Roxella's Prisoner by Harriet Nash and the New Hunting by Kate Milner Rabb.

Biographical and literary essays and reviews are: Morley's Gladstone by Rollo Ogden; Laura Bridgman by Prof. William James; some Nineteenth-Century Americans by M. A. DeWolf Howe; The Meaning of Rhode Island by G. P. Winship, Two Books about New England, Platonic Poetry by F. G. and Books New and Old.

Poems are contributed by Henry Van Dyke, Mabel Earle, and M. Glennah, and the Contributors' Club is entertaining and amusing.

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THE

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# THE LUTHERAN QUARTERLY.

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## ARTICLE I.

### ANALOGY PROVES DESIGN IN NATURE.

By Professor JACOB COOPER, D.C.L., LL.D.

Two assumptions are necessary in judging of any work. One is that there must have been some person to do it and that he had a purpose to be effected. Without these postulates nothing, so far as we know, has ever been done. In the discovery of new knowledge we can proceed in only one way, which is by interpreting the unknown by what has already been discovered and incorporated in human knowledge. The process begins by reference to our own conscious action. We are aware of a person, the ego, as the instrument which acts and directs the action of thought. It is I, myself, that thinks and embodies the thought in a proposed product. Descartes rests upon this unshaken foundation as the starting point for knowledge and its application for some work. There is a person who is the author, who employs the means for work and thereby effects it. He is also conscious that he has a purpose which discloses itself more or less accurately in a plan or scheme of action whereby means are adapted to ends, and which result in success or failure according to his strength and skill in adaptation. This is the only method of procedure pursued in his own experience; and what he knows with reference to his own action he projects beyond that circle. First he applies it to the action of his fellow men because they are most like himself; and thereby their procedure can be most perfectly observed and known. He finds from observation of



their action and calling out their thoughts that they are guided by precisely the same principles in their work that he is himself. They may have diversities of procedure arising from differences in the personal equation, and which they employ to meet varieties in external conditions. Sometimes he cannot understand their plans of action, or the motives which inspire them. This may result either from inadequacy on his part to understand that which in itself is clear, or from intentional concealment on theirs. But his failure to grasp the causes at work does not in the least incline him to question the existence of such causes. He is quite as sure where he cannot understand their principles of action as where he can that they proceed *cæteris paribus* exactly as he does. For they are personalities which can think and carry out their thought in action. They are actuated by motives and endeavor to embody those motives in some definite result by purposely employing a plan to reach it. This may be faulty or imperfectly understood by the actors themselves. These may not be clear as to what they intend to do, or the means by which they propose to accomplish their designs. But they intend to do something, and they propose to do it in some way. So the contention which we maintain is proved as well in this case as where the actor is fully master of the situation; that is, knows exactly what he wishes to do and is in control of the means necessary for its accomplishment. Sometimes, nay often, we find ourselves in the same predicament. We desire to do something but our knowledge is not quite petrified into a distinct purpose. Or we may be clear as to what we are in quest of, but do not know the means by which it is to be reached. This is the condition of all discovery at its inception. There is a vague idea that a new hemisphere, corresponding to the one already known, lies beyond the misty and untraversed ocean. And though no Columbus has as yet made the discovery, we feel sure that if one is undertaken, it will have to be done by an agent who acts according to a plan; or by one who, in proposing to do something else, unwittingly employs the means necessary for this purpose. And so in all such discoveries as may be termed accidental, the two moments of our contention are equally effec-

tive. For there is an agent acting to effect a specific purpose, but though the limitation of knowledge fixes upon such means as will insure a different result from that of which he is in quest.

Yet the fact remains that we always proceed in our march from the known to the unknown, relying upon these presuppositions that we are agents, and act from a specific purpose. And what we are sure of in our own case, we project beyond the sphere of personal action. We find others like ourselves, and in quest of similar results. They appear to act as we do, and by the analogy drawn from our own procedure we conclude that they must act from the same principles. We thus project our own individuality into those objects nearest and most like to ourselves. The Ego thus becomes the standard for the measurement of the Universe *ὁ ἄνθρωπος μέτρον ἐστίν*, as Protagoras has well said; and when understood in the sense in which he employed it, is incontestably true. It is evident, however, that this apothegm has been variously understood. But the most absurd of all is the view commonly held that the author meant to say that the mind of man made Nature to be actually what each one conceived it to be. This error has often reappeared, but perhaps never in a more deceptive form than in Kant's *Categories of the Understanding*. By these this great author appears to teach that these categories (or whatever ones be the true Expression of Knowledge) are moulds in which Nature must consent to place herself, to be shaped according to the plastic forms which the mind imposes. This explanation is suggestive of the moulds in which the tallow chandler runs his material to be in a form to give light; or the irons in which the cook runs her waffles to furnish bodily strength. But neither Protagoras nor Kant could be consciously guilty of such an absurd explanation of the process of acquiring knowledge. Undoubtedly the Greek meant to express the thought that to each mind the facts of external nature must be made known through the senses which furnish the raw material, and, the mind elaborating this into concepts, these two factors enrich us with such knowledge of the world as we are able to receive. This will vary in accuracy and reach accord-



ing as our natural ability, sharpened by culture, is able to receive it. Understood in this sense, which was the undoubted conception of Protagoras, and we believe that of Kant—albeit his doctrine of Categories does have the appearance of a Procrustean bed on which Nature is to be stretched—there is no objection to anthropomorphism as an interpreter. The truths of nature are so many fixed facts: call them Forms of Knowledge, Categories, Ideas, they are realities; and as man gets the mastery over Science the moulds in his mind must correspond with the objectivity of truth. In the comprehension of these man must be a standard to himself by which he measures the facts of external nature and those of his own mental processes. But the measuring standard does not make the stick of timber to be of a certain length; nor does the scale—*scala intellectualis*—make the diamond of truth to be of so many karats weight. It merely tells what are the facts in relation to size and weight when expressed by units of some assumed standard. And here it is well to remember in proof that the standard does not make nature to be what this says. It only expresses as well as the mind can to itself and to others what nature is by a measuring line for which she must furnish the basis. Man formulates knowledge in this way, which is progressively accurate in concrete things, and absolutely so in those which depend on terms that are postulated. For in this case the definitions being assumed and the reasoning process infallible, the results are demonstrative.

But in concrete things which are known through experience and measured by material standards, we can only approximate the truth. For the senses are liable to deception, and cannot read the measurements with absolute accuracy even if a perfect standard could be discovered. Here, however, the human intellect can never reach perfection any more than in any other of its efforts. No perfect standard of measurement in space can be made. For even if the latest efforts were successful and the exact distance from the equator to the pole were determined at one time, the sphericity of the earth varying a little from the perfect circle is, moreover, never constant. And while the facts in nature are constant without shadow of

error, everything being *per se* exactly so large, yet in the most rigidly accurate of the physical and experimental sciences we cannot reach this accuracy, and express it in its own terms. But the process remains ever the same. We strive to know what is beyond present attainments or known localities by pursuing the methods which originated with ourselves, and are projected beyond as the processes which others must pursue. For if we did not act by this method we could not act at all. The only standard which we can know by experience is that which we have pursued; and judging others' methods by the same rule, and finding their results to agree substantially with our own, the conclusions are verified knowledge. This is evermore the mode of procedure, and as we discover that in each successive step we have had to use the same method, we are assured that in this way alone we are able to push the boundary of knowledge further continually.

In our investigations we often meet with phenomena for which we can give no explanation. In many cases the results of the most careful experiments when we have had a definite purpose and employed means with which we were well acquainted have been disappointing. For our efforts are either futile so far as the special quest, and if any results commensurate with our expenditure of thought and labor were achieved, this was unexpected. For we had endeavored to effect something else. Yet a result for which we were not prepared, and for which we could give no explanation, confronts us. This has occurred either accidentally or from principles not yet understood. But chance is found to be simply the measure of our ignorance. It may take a long while to reach this important truth. When the amount of accurate knowledge was meagre, and the causes of phenomena but little understood, the government of the world appeared capricious. For events did not seem to follow as we wished them and we made our ignorance the measure of nature. Yet from the start we knew the two fundamental facts indispensable in all true investigation: that every act done must be by a personal actor and the result of a definite purpose. We found this to be invariable with respect to our actions. We measured other people's



action by the same standard, and found the measurement to hold good as far as we could look into their mental activities. The fact that they sometimes purposely deceived us did not shake our confidence in the principles on which we proceed. Even here we could measure others' conduct by our own. For we, too, were conscious that we tried sometimes to deceive. Granting this yet in what might seem to be an objection to the principle we found a confirmation. For had we not tried to deceive? Nevertheless, even here we but confirm the principle. Proceeding by this method we judge other men's actions, and so advance to the world with which we are in touch. We get acquainted with the most obvious facts within the territory nearest to us. We enlarge that territory as far as our ability permits, and find the same laws to hold good; and therefore are justified in the assumption that they do not cease when our investigation is compelled to stop any more than that the road stops when we pitch our tent for the night. By the application of these facts we extend the sphere of knowledge, and at the same time by the combination find the truth mutually corroborative, so that they can be reduced to fixed systems. This view proceeds on the assumption that Nature is constant in her action; that there is uniformity running through her work, and we gain control over her operations by putting ourselves *en rapport* with her methods. But we can understand these methods only by the analogy of our own actions. If there be no agent active there will be nothing done. For we have never known either ourselves or any other agent like us, to act without a personality to direct and a plan through which the movement shall work. Our bodies do not act automatically, except through some derangement which robs them of their governing personality. And hence when we act without a purpose this is either through bodily or mental derangement, and we place such action outside of our proper life. It is abnormal, not subject to the usual laws of conduct, and therefore no standard for judgment. Hence we say such conduct is evidence of disordered intellect, and is so treated by the friends who have charge at home, or the State which controls in public life.

There is a clear distinction which should always be kept in view between a uniform course of action which is expressed under the form of a law or rule of conduct, and the agent which ordains and executes it. In the case of a person it expresses the standard and method of his action. As character becomes fixed in the course of time by discipline—first of parents and teachers and next by public authority—we can classify it as good or bad, rational or irrational. There is a principle running through it which is called the law of conduct, or the expression of uniformity in the character. But this law does not make itself. It is the expression of the mode of action habitual to a person. Neither does it execute itself; whether in the case of the individual, the family, or the State. It is merely the expression of the rule by which an intelligent and free agent shapes his course in life. The language is explicit. The agent shapes his own course. He acts according to the norm of his life, and does this of a set purpose and with freedom of choice. Clearly, however, the conduct does not make itself, neither does the law execute itself. As in the primary acts of consciousness there is an actor who purposes the deed, this also when repeated often becomes uniform, and can be summarized as the law of action in the given cases. But it would be absurd to say that the law of uniform action was itself both the originator and the executor. Surely in the first instance before the action had been petrified into uniformity so as to be called a law, it could not be said that the action performed itself without any other actor. For whence could it arise, and to what could it refer without some agent to conceive and execute it? And certainly the repetition, so as by frequency to show uniformity, would not dispense with an agent if in the first instance it could not be done without such agent. Hence the repetition of acts so that they petrify into uniformity, and are said to be laws of action, do not dispense with, or supersede, their original author. The repetition surely cannot supersede the necessity of an agent, which in the first instance was clearly required in order that there might be any act. So when this extended to the conduct of individuals, who by being united in a social compact are under the necessity of hav-



ing rules of conduct to which all must conform, there is still required some executive to carry out the political ordinances. This being a condition of social life whether in the family as patriarchal, or the wider combination in the State, the case is identical. The uniformity of requirement, to which all must submit as a condition of life in common, is embodied in a law which expresses the will of the community. It must be enforced by the authority which is lodged primarily in the entire people, and by them delegated to their representative; or has been won by an autocrat through superior power or intelligence. This law, however, is merely the expression of the united will of the people, or of him who governs according to his own pleasure. Whatever restraint the people place themselves under for mutual protection, or autocratic rule to which they have been made subject, we see that the law is one thing, and the agent who executes it entirely different. In neither case can the law make or execute itself. There is still an agent just as in the case of the individual Ego in his first act. The agent acts according to the law in a regulated community. This law has been enacted by an agent, it is enforced or applied by an agent, it would have no existence, there would be no place for action without both a lawgiver to devise a plan of government founded upon uniformities of action and requirement, and subjects to which this law can be applied. We must observe that the law is not *immanent* even in the case of the individual agent. It does not reside in the material of his nature. He is conscious of an agent separate from the material of which his body is composed. This agent acts by a distinct determination upon something; and this action by being repeated becomes a uniformity which he can observe either in his own case or that of others; and this becomes the rule according to which he the agent resolves to live.

There is much looseness of language in regard to the Laws of Nature. They are often personified and endowed with conscious, intelligent action. They usurp the place and dispense with the necessity—in the estimation of the naturalist or agnostic—of any Personality. For they are not only the rule of conduct, but the ruler that enforces it—than which nothing can

be more absurd when reduced to its proper signification as shown in our modes of thought and action. Law is simply an abstraction, having no existence without a lawgiver who established it, and a personal agent who executes it. This is undeniable when looked at in its origin and in the only place where it is possible for us to be absolutely sure of its application. Knowing this to be the case in our own instance, and projecting it into the conduct of others where we find that it holds good as far as we are able to determine, we consider it the universal principle of procedure wherever there is law to be ordained or enforced.

That we act from design when in our senses and free from restraint is as certain as any axiom or first truth. Hence we may say: If this is not true, nothing can be accepted as established in human thought and action. Are we then justified in projecting this principle to an indefinite extent? A more pertinent inquiry would be, in case its universal application were denied—where does the principle cease to be operative? For that it is operative with us to such degree that for any one not to act from design stamps him as *non compos*, either through lack of native intelligence or the loss of his reason by insanity. That there is design somewhere in the universe, and that this seems to be found everywhere that we are capable of examining, will not be denied. But how does this act? Where does it reside? Is it Immanent or Transcendent, Personal or Impersonal?—are all questions which have been discussed with earnestness, and should be decisively answered.

#### HOW DOES DESIGN MANIFEST ITSELF IN NATURE?

To this first question: How does this Design, which unmistakably exists in Nature, manifest itself? Is it Personal or Impersonal? To this question the earlier part of this question gives the only answer of which we are capable. For the only Design of which we have any conception must have its model in ourselves. We have no knowledge from individual experience or through that of others of an Impersonal Design. In truth the term itself is a misnomer, and conveys no rational conception to us. For as there cannot be an act done, or a



thought conceived in our experience without an actor, even so there can be no law ordained without a lawgiver, and no design formed or executed without some person possessed of intelligence who is the author. Design, purpose, striving after an end, all involve a being capable of thought. Or if the expression is preferred: Matter endowed with all the qualities requisite to constitute intelligence, purpose and will. That there must be this property somewhere in the universe which causes it to fulfil all the requisites of a conscious personality, is as certain as any fact of original consciousness in our own case, or of experience in the actions of others. Being aware that we act from the principle and therefore know its existence, we are irresistibly led to believe that wherever design is displayed in Nature it is effected in the same way as in our own individual industry. And if this be denied it must be on the principle of arguing from our ignorance to disprove what we know from our consciousness to be true. Yet as there is a strong and perhaps growing tendency to believe in what is termed Immanent Finality, it may be proper to consider the claims which this has to acceptance in the scientific world.

WHAT DO WE MEAN BY THE EXPRESSION IMMANENT FINALITY ?

These words may be understood in two senses. Immanent as opposed to Transcendent implies that the quality is inherent in the nature of the object where it is found, and is such a constituent of that object that the two are monistic to the extent that, of necessity, the one involves the other. Thus Immanent Design is a part of the constitution of the matter itself, and therefore the one cannot exist without the other. In this view Design is quite as necessary to matter as space-occupancy or temporal existence. According to this theory the matter develops or changes itself into forms which are adapted, one to the other, with reference to a function which they are to exercise in common both upon themselves and on any other object. The conception of Immanency excludes from its subject everything that is not consistent with itself; and, of course, rejects personality. Now the matter of the universe being capable of infinite division and integration, while personality is indivisible

without destruction, this supposed Immanency of Design has no analogy with any action involving consciousness, and therefore unlike any action which we can conceive. For a Personality is one, and consists of an organism for independent, conscious action. But as matter is divisible to any extent, and in its ultimate state has neither organ nor function, while Personality is absolutely indivisible and requires organs to exercise functions, it follows that if Design is immanent it is after a fashion of which it is impossible for us to have any knowledge from experience, or conception from *a priori* powers. Thus all analogy derived from the known when applied to the unknown offers no proof for such a principle; and contradicts it when we project our modes of thought to the economy of the world.

But there is another conception of Immanence which does not perceptibly differ from Transcendency. For one thing may be present with another, and yet not identified with it in nature or purpose. Here let us notice a distinction. Certain properties are inseparable from all matter. It is impenetrable, space-occupying, and has attraction. Each of these is immanent because we cannot conceive of these as separate from matter. If they were it would lose some of its inseparable properties, and with these its proper constitution. But a property may reside in an object without being a necessary constituent. Electricity, magnetism, heat, are in a body, immanent while there, and acting through the material to effect a given work. The body is the same in all phenomenal properties with or without them. You can think them all away without in the least derogating from the completeness of the object. The telephone, telegraph, or magnetic conductor is the same as to its constituents whether these powers are present or not. Life is immanent in the vegetable or animal structure; that is to say there is no phenomenal difference between the same portions of organized matter whether alive or dead. While united for the functions of life the spirit is not immanent, since it can be driven away by death, can be called to its dwelling place at birth. So while present with the organ it is really transcendent. For it can be thought of as separate, can make its own organ an object of thought; and can be separated in reality from this as it was



before the constituents were integrated into a body and as it will be after they are dissolved and there is no longer an organ through which to act. It is therefore indifferent whether we call a property immanent in this sense or transcendent; the idea is substantially the same. As remaining in the body and as constituting only one personality, the vital force is immanent. But as acting on the body *ab intra*, controlling and directing it, the vital force or soul is transcendent. The essential difference consists in this fact: The immanent quality, in the proper sense of immanency, is one with the organ; and there is no difference between force and organ. In the other the force is distinct; has been generated apart; controls it as an instrument or organ. And though they may be equivalent in some stage of their existence so that one may be expressed in the terms of the other as though they were in reality the same—yet the power to think and act, no matter how closely identified with each other; still the one thinks for the other; commands it and uses it exclusively as the instrument of its action. The more completely developed is the organ through which the power is employed, the more readily can we discern the difference between them. In the more perfect development as found in the higher orders of sentient beings the more distinct becomes the energy from the instrument which wields it. This is complete in the power of conscious action as found in man. For there he knows his body simply as the machine or tool through which the Ego, the man himself, effects his purpose. The two act together so completely that they constitute one personality, but this in two distinct organisms. Still, whether conscious of this distinction or not; whether the force be immanent and therefore inseparable from the material through which it acts, still there is design or purpose unmistakably there, which through it becomes more conspicuous in proportion to the integration and development of the organism, but was present in the first stage. Unless it was potentially there from the start it could never get there on the theory of Immanency. For this, if consistent, must admit that all which subsequently shows itself in development was there at the beginning. It should be observed

that just here the theory that material nature develops itself without the assistance of any transcendental power, is constantly guilty of either a paralogism or sophism. For by development new qualities are assumed to arise constantly. The additional quality arises through natural selection made by unconscious effort. From the most rudimentary form of matter, as incandescent gas, or star-dust, the material changes itself in successive stages; assuming constantly a greater degree of integration and adaptation of parts. But it is pertinent to inquire: From what source do these additions come? If there be a natural selection there must be an innate power of selection. For the change could not come unless there were some force adequate to produce it. And the slowness of the process makes no difference as to the power at work. The authors of the Development Theory, as a principle of working through Immanent Teleology, seem to think that if they have time enough they can do everything. Given, therefore, the countless æons, and primordial matter can change itself through every stage up to Plato or Shakespeare. But if the power in Plato when he wrote the Republic was not in the primordial matter, and was not put there either at first or subsequently by a transcendent personality, it would never have wrought its transformation and evolved itself into man. There would have been the paradox—not of some person or thing creating something out of nothing—but of nothing creating out of itself the highest product in the universe. There can be no statement more obviously true than that this is a fair enunciation of the absurd and impossible theory of Evolution. But the difficulty is carefully concealed in the theory of Development by Natural Selection; and the authors can see what they wish through the dim vista of time, even as a ghost-seer can conjure up any form his imagination prompts. But this doctrine of Darwin—which is substantially present in every system of pure naturalism from Democritus and Lucretius to Hæckel and Hartmann—surreptitiously assumes successive improvements, growths, stages of adaptation of the living creature. Or, to begin the process. At the proper stage the proper particles of gas gather themselves together from their fellow par-



ticles. Those which contained a superior form, weight, internal adaptation, or what not, shake themselves loose from their less favored gaseous brethren and the long course of evolution begins, which is to end in such an exalted creature as is able to give an account of his own generation. He not only knows how it was done, but was there, the man-child, named already *Pangenes* in propria persona, and begat himself. He laid the egg in chaos\* which hatched itself, fed itself with spoon victuals, wove the diaper linen, and swaddled its own nakedness. Such an evolutionist could teach even Aristophanes a lesson!

But, seriously: Unless there were in some of the particles of gas or star-dust a greater amount of rudimentary intelligence than in the other they would all develop into the same thing, and in the same period. In this case there would be no variety to select from; and, consequently, a monotonous universe consisting of units all on a par. For they, *ex confesso*, had all the same primordial elements, gas, or star-dust. They had the same time to work in; the same heredity, and the same environment. Both their external conditions and their internal propensities being the same, the development must needs be on the same dead level. For at first there were no varieties to select from, and none could arise without a diversity of constituents in the materials which were at work. So that the theory of Immanent Finality, and its coadjutor, Natural Selection, must have everything at the beginning which appears in the subsequent growth. For it is most clear that those particles of matter in whatever form the world originally existed, could hatch nothing, no matter how long the incubation lasted, which was not contained in the original germ. Hence Immanent Finality aided by Natural Selection cannot open up their shop and begin business without a complete outfit of forces and tools to manufacture them. Admit Immanent Finality which is involved in Natural Selection and Survival of the

\* Aristophanes' Birds, 694-5 Ἐρ' ἐβουε δ' ἐν ἀπείροσι χόλποις τίηται πρῶτεστον ὑπ' ἡνέριαν Νύξ ἢ μελανόπτερος ὄν. *Vid.* 690-703. Substitute "Darwin" for "Prodicus" and the Poet cracking his sides with laughter, speaks language suited to our own day.

Fittest, and you admit, *ex necessitate rei*, every element required in a Transcendental Creator. For there must be the energy and skill to effect a work or else it will never be done. No difference for our contention wherein or how it exists—it must exist in some place or mode, else its work will never be done. Hence, if it be said that by natural selection the material developed itself into all the advanced organisms, the only difference between this and a rational system is that this does without an intelligent agent working transcendently all that the latter can do; but in a way contrary to all our modes of thought, speech and action.

Natural Selection and Survival of the Fittest are terms which involve both Optimism and Design. But the effort of the Development Theory seems to get aid entirely of a personal Creator and Ruler of the Universe. Everything else is admitted *per force* except Personality. But this, so far as we know instinctively, or by a certain experience derived from our intercourse with others, is the prime requisite of all action. We never in the sphere of our own consciousness are aware of any two things being adapted for each other, or brought in contact so as to produce a definite result, except through the intervention of a conscious intelligence. The human mind can effect wonders by bringing its intelligence *en rapport* with those powers of nature which it has discovered. The instruments of modern art and skill are marvellous. They can transform the raw material into the finished product of the loom, the anvil and the printing press. Intelligence can transfer so much of itself into the crude material, can develop it so far that the designer can stand by and watch the product of his skill work almost automatically. He may look upon the completed machine performing without his intervention every conceivable act. For it is a characteristic of the advance in the application of science in the arts that the new realization follows close upon the new conception, which in its turn is quickened into existence by the increasing demands of an ever advancing culture.

Let us watch the progress in any one of the arts, as the manufacture of textile fabric. The first effect would be the



twisting of the bark of a tree, or the fibre of flax, hemp or cotton by the thumb and finger into a rude string. Then when several strings had been spun in this way they would be plaited together into a coarse web to be employed by *modistes* as a covering, or as a shield against the cold. In time the distaff would be invented to relieve the thumb and finger, and increase the speed of spinning. Next the wheel and spindle; then a large and a small wheel for the same purpose. But the processes are too slow to meet increasing demands. Therefore we must invent the cotton gin to prepare the material, the spinning jenny to change the fibre into threads, the loom to arrange these into the fabric wondrous in its uniformity and beauty. So we might follow the process farther until it ends in the garment, cut, fitted, sewed and ready to put on—and all done by machinery. The artisan may fold his hands and look with complacency on the result of his skill which has almost superseded the necessity of his interference. He may with Darwin and Lamarck say that all this skill, intelligence, design are immanent. If he had not put them into his work he might perhaps be justified in this conclusion. After the machine has been constructed and set in operation, let one of the lowest order of savages, found among the wilds of Borneo or Central Africa, be brought blindfolded and placed before such a perfect system of machinery; and if he be capable of comprehending its movements he will say they are automatic. And if he can be made to know what such terms mean he will say that it is Immanent Design, the development of the material without the intervention of a personal agent. Darwin, Hæckel and Lubbock are these savages. They consider a Creator of the Universe unnecessary because he has made a system so complete that it can act of its own motion, and needs no supervision. Like Whateley† jestingly said of his work on Logic: “He had made it so complete that others had been enabled by his suggestions to advance the science so far that he had superseded himself and rendered his work unnecessary.” So Darwin and Hæckel *et id omne genus* find the universe constructed

† Whateley's Witticism.

so complete, and equipped with automatic laws that the Creator who formed the one and ordained the other is to be expelled from the house he has built. These savages stand before Nature evolving her web by Development, and in order to get rid of a personal Creator or Governor, they do violence to thought, language, and human action. They invent a jargon, or distort and reverse the meaning of words already in use, and declare that all is done by Natural Selection and Survival of the Fittest. Standing in the presence of a system so complicated that we can grasp but an infinitesimally small arc of the circle of the universe—complicated and exquisite, alike in the atom or a stellar system, so complete in its movements that, to use the language of “a prophet of their own:”\* “It will move on without collision forever”—they yet declare that the true explanation of this is *automatic action*. They cannot deny that there are coincidences of adaptation—for without adaptation what is the meaning of Natural Selection and Survival of the Fittest?—and therefore there must be Design somewhere to cause two things to be so fitted to each other that they must result in an improved condition. But they say that all this is found in the things themselves; that there is no evidence of Design working *ab extra*; and whatever is immanent is there as a constituent of matter, and therefore Impersonal. In the works of Human Industry it must needs be admitted that the machine was invented, patented, improved, set in motion by an agent working from without. This is a matter of consciousness in the case of our own work. If the powers we possess are innate, develop automatically, or with the help of heredity and environment, yet in whatever stage of advancement we find ourselves or others, we are assuredly conscious of a personality different from the instrument through which it works. For we resolve, and we move a limb or our body. We have a purpose and we embody that purpose in action elaborating it through complicated processes. And while we may justly marvel at the stupenduous results of human intelligence directed by personality, yet the man himself is not only greater,

\* La Place.



but more real than his work. And so as we look upon the infinitude of Nature's powers and handicraft we are compelled to admit that there is a Personality, back of all, greater than all which this has done. And so we contend for an actor working by Design, who has left his model in our constitution by virtue of which we too can imitate his industry.

But however rude the inception or complete the finished result, the necessity of a personal actor, separate from the material through which it exhibits phenomenal action, is equally clear. This brings us to the very heart of our subject. We always advance in knowledge by starting from the known, and applying the principles thus far discovered for the elucidation of that which is beyond. Two assumptions must be made in order to render any advance in knowledge possible. One is that our mental processes are reliable, and that Nature is uniform in her action. If the first were not true we could gain no knowledge; and it would not be worth while for us to make any effort to attain it. And if the second were untrue then our processes, however veracious and reliable, could effect nothing on which we could rest secure. For it is obvious that the same process might be followed at one time by one result and at another by the very reverse. On these two foundation stones, however, we can erect the superstructure of knowledge. Our processes of thought are the work of a personal agent who applies them either to its own efforts for the development of self knowledge, or to external objects for a mastery over Nature. In either case, we, the self conscious actors, direct in the movement and make material objects tributary to our will. We project our personality beyond with the assurance that there is a land to be discovered, surveyed, mapped out and occupied. But we could not proceed in our voyage of discovery except by the assurance that the same sort of a world lay beyond us as that which we have already traversed. We are in the midst of a world which seems to be a part of a system. The same laws hold good, as far as we have been able to investigate, without any break or contradiction. The laws of matter, such as attraction, space-occupancy, transformation into its equivalents in energy, are found valid everywhere on the earth. Spec-

trum analysis discloses an identical argument as to the materials of the most distant body whose light can be analyzed so as to discover its constitution. The inner constitution of each diminutive portion, or the entirety as a system, is equally marvellous. Each molecule is the type of the whole; so that the one, paradoxical as it may seem, is as complete and admirable as the other. To adjust many moving bodies which have a common field of action so that they shall not interfere with each other is the greatest problem of mechanical skill. To give the same body different and apparently contradictory motions, and yet adjust each of these in a system so that their combined action is uniform, is beyond the skill of man to reach or express by the utmost resources of the calculus. Yet we have such a complication even in the solar system. Everybody in this numerous household of the sky has an untold number of motions to which it is subject. And when we reflect that our solar system is but one of a countless host, which all and severally have some influence on the other, we stand aghast at the intricacy of that system of sidereal motions which have been going on for countless thousands of ages. And if adaptation is necessary to the successful adjustment of two things to each other when the motions are few and simple, still more must this be true when the number of objects and the variety of motions increases. The difficulty becomes inconceivably great, and therefore requires a corresponding degree of intelligence, skill and power for the control. These qualities reside somewhere in the universe because their effect is evident. It matters not to our argument whether they be Immanent or Transcendent. But if the material universe is infinite, extending wherever there is space, then the Power which controls this work must reside in it, since it would be impossible for it to be outside of space. But it might be Transcendent in a proper signification of the word. For while locally present in every part, and therefore included in the sphere of the physical universe, it does not follow that it is one with it. Force can be present or absent from matter without changing its constitution. The machine may be ready for work but it does not move. There must be a new factor introduced before it will



act. But when introduced it is both immanent and transcendent. Immanent because it is present, and present in every part; transcendent, because it is different from the inert material it sets in motion. The electric conductor may be charged or empty. When charged it will act; when empty it will do nothing. The body may be dead and motionless. There is no speculation in the eye nor cunning in the hand. Shortly before there was a force present which rendered the organ capable of manifesting thought and action in such intensity as to control the world. There was something present before, which is not now in the machine; the body has lost all that previously gave it power for action. It is not proper to say that the force, the intelligence, is immanent when it can be present or absent. But in the case of the Universe the power which is now present has been there as long as the matter existed, and is inseparable from it. For both being infinite, each occupies an equal extent, and the one must be immanent in the other. This explanation is necessary to show that the Immanency of Intelligence and Force does not prevent their being different from the organ which wields them. And therefore it is fair to say that the Immanency of Design does not prevent its being different from the material though actually present with it. So this doctrine which seems to be the last resort of unbelief, in no wise prevents the presence of a personal Creator. For there is assuredly in matter or external to it—but in either case shaping and controlling it—both power and intelligence equal to all the effects which have been produced in the growth of all things. But these did not come from without the boundless space which includes the infinite universe. For this has not sprung up without a cause. It did not develop itself into a regular system by chance. For chance cannot adapt means to ends, cannot cause the survival of the fittest rather than that which is most unfit; cannot develop anything through selection since this requires adaptation through forethought. There must therefore be in the material universe energy and purpose sufficient to produce the results which the self-registering record exhibits in the world's experience. Whether this be immanent

or transcendent, so far as locality is concerned, is nugatory. For material being infinite in its extent, the force which operates upon it must be equally extended, so that this distinction may be omitted altogether in the discussion of our subject. As to the method of its action it may be one or the other equally well. The inventor puts a part of himself into the machine which he constructs. But he does not put all of his force, and he puts none of his personality. By the adaptation of means to method he can construct any number of machines and put them in action, even when he is apart from them all. He is assuredly a transcendent force as regards every article he makes. Even when he is the patentee and there is a great secret employed which no one but himself knows, he is apart from the machine which he devises and sets in motion. And though it be the case of Montgolfier and his balloon which his inventive genius has constructed, and though his own hands have done every part of the work, even to the manufacture of the gas by which it is elevated and he takes his seat as the only aerial voyager, though he be necessarily with his craft, and rise far above all external influences except such as are all pervading, he is as much transcendent as though he were on earth, and by touching a button started through a wire a machine ten thousand miles away. The personality cannot be immanent in any proper sense of the word. It cannot be imparted to another person or thing. It cannot be diminished, divided, impaired, annihilated; but remains in as complete integrity as ever, though it may have imparted motion or even life to any number of organs. For these, as in the case of children, naturally outlive his personality. The Parthenon remains though the master genius of Phidias and Ictinus who devised the plan, and the workmen who executed their orders, have disappeared. The spirit which conceived, and the hand that inscribed the Republic, are no more among the living; though Plato is as immanent in his work as when he composed it in his private study in the Academy. So Stradivarius is apart from his violin, which he alone could make; and while no other could do such work, he is, and was at the time of its construction, as



completely apart from his wondrous instrument as the child who extemporizes a fiddle from a cornstalk. Every instance which might be chosen would illustrate the fact that the author, the creator, the mover, is apart from his work. The one is active; the other passive. The one gives; the other receives. The one is a conscious personality; the other is plastic matter to be moulded as the potter pleases. As the potter is not the clay, no matter how exquisite the vase is shaped and decorated by the workman's genius, even so God is not identical with the work of His hands; or the thought which elaborates the Design in Creation, and ordains the laws for its government, is the universe which they control.

Thus Immanence, the last retreat of unbelief when worsted in its endeavor to expel the Creator from the house which He has builded, has been proved to be a refuge of lies. But even were Immanence accepted, it in no way excludes the necessity of Design in the development of the world, or of an Agent who puts that Design in execution. If there is Design manifest in the economy of Nature at the present time—and this no one will have the hardihood to deny—it could not come into the material creation at some subsequent stage of development, arising like the horns of a young bullock, when there was need of it. Here is the viciousness of the whole system of Development as taught by Darwin and Huxley. Design, Intelligence, Adaptation, Survival of the Fittest, are surreptitiously brought in just as they are wanted. But it is pertinent to ask: Whence are these derived? Have the Naturalists a great ocean of these precious qualities *on tap*, from which they can draw at pleasure? They conveniently foist these in just as they find it necessary to the completeness of their theory, but do not tell us whence they derive their aids. Like the Psalmist, of whom they have never heard, they “drink from the brook in the way, and renew their strength.” Were their claims not so absurd we would not treat them with derision. But the fool must sometimes be answered according to his folly; must be met on his own grounds, and fought with his own weapons. He admits Design even though when most

loudly berating Teleology as contrary to the scientific method. He speaks of the Struggle for Existence, Survival of the Fittest, Adaptation of internal organ and function to external environment. He uses the same terms which the believer in Finality employs; and his argument demands the same use, because he is employing the same ideas and addressing the common consciousness of mankind. He may say these terms are used figuratively, and he has to employ them, else he could not express his ideas. This is giving up the contest. For if human language, as the embodiment of man's thought, is not suited to express their theories of the evolutionist, this is simply because those thoughts are not the product of reason. For if there is such a thing as truth for man he can understand it, and express it to others, in the common vehicle of thought. If he can do neither, then he is not in sympathy with Nature's methods. If his theory will not quadrate with the facts which constitute human knowledge, and are expressed by human speech, it is because the theorist is out of sympathy with the course of Nature as understood by common reason, and enunciated by ordinary speech.

It is clear that the attempt to construct and govern a world without Design directed by a Personal Agent is a failure. It attempts by appeal to a principle not found in our own experience or that of other men, or exhibited in the working of Nature, to destroy every method of action on which we must proceed if we either act or think; change the meaning of human speech which has become solidified in the experience of the world, and attempt an entirely new way of explanation for all the facts of science. We are conscious that we have a personality which is separate from the bodily organization, and from the work which itself does. We know that so long as we are in our senses we act from Design, which becomes such a second nature that even when bereft of our senses, there is still "method in our madness." We see others acting from apparently the same reasons as we do, and by projecting our methods of action and incorporating them with the efforts of our fellow men, we find that the results correspond with those which follow our exclusive action. This gives assurance by the effects,



that their thoughts and methods are substantially the same as ours. From this testimony of our own consciousness and that of those who, as we learn by interrogating, are acting from exactly the same motives and according to the same principles, we formulate our plans to investigate Nature. If there be a community between our thoughts and her economy, we can understand her movements and apply her forces. By doing so we discover facts and classify them into sciences. We find a plan or system which, if Nature be constituted according to our conception, proves that the same principles hold good everywhere. For we thus see there is an adaptation of means to ends; a combination of actions, diverse in time and place, which unite to produce an effect, and we conclude that this action is on the same principle as ours. So strong is this feeling that if we, as explorers of the undiscovered regions of science, invariably fail and lose ourselves, we do not think that Nature is at fault but that we have failed to come near to her heart and listen to her voice. We attribute to her absolute veracity because we have never detected a mistake in her plans, or in the means for their elaboration. She has a design which we have not yet penetrated, but which when properly sought for will be found; a part of a consistent plan devised by a wisdom as much above ours as the mechanism of the heavens is superior to our baby-house constructions. We cannot, without stultifying ourselves, try to believe that we can understand all the plan of the universe, or improve upon it in any of its parts. For we being a part of that nature, and with capacities for understanding her in some degree, must be inferior to the whole in wisdom as much as in power or extent.

Finally. We know that we are separate from our work. For however much of our thought and energy we have put into our construction, we have not transferred either the whole, or any part of our personality. So if we reason according to our own standard, and see evidences of wisdom and power in the universe, we will conclude that this is merely a work on the same plan as our own Industry; but on an infinitely larger scale it, too, has a Maker, who has proceeded on the same

methods. For if He did not work by the same methods our reason compels us; we would have no power to understand the workings of Nature, and no science would be possible. Hence if we can have any science of that which is beyond us, we can get possession of it only by using the methods which we must employ in our own works, in the belief that the part already disclosed to us is a section of the circle of infinite thought and being. Thus Analogy, which is our only guide in explaining that which has not yet been traced as it has been in the explanation of that already known, teaches us that what seems to be Design in Nature is true; that there are everywhere means adapted to produce ends—a fact which the materialist and agnostic unconsciously admits at every step of his argument to prove that there is no such thing as conscious adaptation. And as we know that in the sphere of our experience no force is wielded, no plan is devised or executed, except by a Personality; so we are estopped from believing that this was possible in elaborating the System of Nature which is infinite in extent and intricacy of construction. Hence we are necessarily shut up to the conclusion that there is a Transcendent Person, who is capable of creating, sustaining and governing; that this Person has come near to us in adapting his thoughts to our understanding, his works to our use, and his laws to insure our supreme felicity.\*

\* The editors deeply regret to have to say that since the reception of this able article, its eminent and scholarly author has been called away by death, from his position as Professor of Philosophy and Logic in Rutgers College.



## ARTICLE II.

## THE MISSION OF THE COLLEGE.

By Professor JOHN A. HIMES, LITT. D.

The lines of demarcation between the high school, or academy, the college and the professional school have recently become somewhat blurred. The high school, instead of confining itself to the limited number of subjects which its pupils are capable of mastering, has extended its curriculum so as to include various subjects once regarded as the province of the college. "Primers" of science, literature and criticism have usurped the time once given to arithmetic, English grammar and the elements of language to the manifest weakening of instruction in these branches. The "primers" have taken the edge off the interest in their respective subjects when an attempt is afterward made to pursue them in a manly way. Lamb's "Tales from Shakespeare" has proved a positive obstacle in the way of getting pupils to read the actual works of the dramatist. Not always, but too frequently, an elementary course in "civics" hinders rather than helps a more mature presentation of the great principles of government. In science a colleague, an experienced and successful teacher, tells me he has observed substantially the same thing in some of the branches in his charge.

On the other side the professional school is trenching upon the domain of the college. Subjects recognized as belonging strictly to law, medicine and divinity are elective with undergraduates and allowed to count toward a degree. It is urged in favor of this policy that one study is about as good as another for discipline, the significance of the degree is not lowered and time is saved. From a superior point of view, however, the innovation is most regrettable, for it crowds out something that is eminently worth having and the lack of which means a narrower and spiritually poorer man. Strange indeed that an age whose machinery enables one person to do the work

of ten should need to scant time for self-improvement! Both kinds of encroachment, that from below and that from above, come from unreasonable haste and impatience for material profit and both are unfriendly to high and solid intellectual attainment.

What, then, is the true function of the college? What should it do for the individual and society? And in fulfilment of its mission what should it offer to those capable of its high rewards?

A low view considers its training solely as a means of getting a better livelihood. That it serves for this is undoubtedly true, and such a reason may be urged upon a sordid parent in behalf of a bright and ambitious boy who would otherwise lose his birth-right. A calculation made some years ago convinced me that a collegiate education increases the average intelligent man's earning capacity at least threefold. But it would be a poor compliment to urge such a motive upon the readers of this REVIEW. Two friends, a student with scant means and an older man were once driving past a fine farm with exceptionally large and handsome buildings. After both had expressed their admiration the younger remarked that he would prefer his collegiate education to even the gift of the farm, if the alternative were offered. The older demurred, but the other has never had occasion to change his estimate, nor to regret that he turned away from the opportunity, prior to the last year of his course, of a higher salary than any he has ever since received. Even in this commercial age there are some who aspire to better things than those which can be measured by money.

If the selfish conception of what the college should make of a man is not to govern our estimate of its mission, what can be said for the unselfish, much urged in our foremost institutions, the idea of service to one's generation? Such a life principle is a high one, full of hope and promise to the country and to the church, especially when conjoined with democratic recognition of equality and aristocratic courtesy of manner. Its product is a Governor Taft, who responds to the petition of the islanders of the East and for their welfare exiles himself from



home in an unfriendly climate and puts aside a coveted office of the highest dignity. It exorcises the cowardly spirit of the hireling, calls in the steady energy of duty and makes the man think more solicitously of his work than of his wages, or even of recognition so dear to the ambitious. Instead of demanding all that is due and perhaps overestimating the indebtedness of the world to him, he stands ready to offer himself "withouten hyre" in some good cause. High authority has recently commended this spirit of service as the right and perhaps sufficient religion of an educated man. So amiable and worthy is it that one hesitates to criticise it as imperfect and therefore insufficient to be set forth as the ideal to which a system of education should conform. If only the youth of our colleges would adopt this instead of the narrow and selfish ideal as the goal of aspiration and effort the gain would be immense.

And yet the system of education such an ideal of life would require would not differ greatly, I think, from that demanded by the lower ideal. The call for the "practical" would still dominate and would exclude, or narrow, many subjects now admitted to the curriculum. What then is that ideal of life to be realized as far as possible through our system of education?

We are placed for seventy years in the midst of this world doubtless for the discipline it can give us. The soul is to be perfected in wisdom and goodness to the extent of its capacity. Much of this discipline can be acquired only through service; we can get a true knowledge and command of the world and ourselves only by handling and using and beautifying what presents itself to us. We get our best knowledge of men by serving them and coöperating with them for worthy ends. But if this is all, the time spent on astronomy is wasted; geology should be limited to such information as will enable us to find springs of water, wells of oil, and mines of gold, silver and iron—speculations as to the age and formation of the earth are profitless. Poetry—well, that may do for the amusement of an idle hour, but is utterly vain as a subject for serious study. Even theology, if any room is left for it, should be confined to rules for conduct; the contemplation of God as the infinite and

eternal should give way to what he requires of us in the duties of every day.

Let me here digress a moment to say that it is not the special business of the college to investigate and discover new truths for the world. That in the main should be left to the university with its trained specialists and to individuals here and there who have command of means and leisure. The business of the college is rather to interpret the facts brought to light by investigators to minds prepared to receive them and thus extend their power. The college faculties are, or should be, composed of men capable of understanding the world's progress and of communicating it to the young, popularizing and vitalizing it in the transmission.

Affirmatively, then, the function of the college is so to introduce young minds to the various departments of human learning that they may through their lives have access to the wisdom which the world holds.

To this it may be objected that such a scheme contemplates the attainment of universal scholarship, an attainment no longer possible since the extension of research in so many directions. Of course, minute knowledge is not intended; but only such an acquaintance with processes and results as will enable men to estimate their value and lead to the best issue in wisdom and goodness. Investigators are constantly coming upon fresh and large surprises in many directions; our information and interest ought to be broad enough to give us a comprehension of these new discoveries. Besides, the college course is only an introduction; the acquaintance is to be improved and enlarged upon through a life time; the ripened fruit is to be plucked only in the maturity of years. During the fleet quadrennium—and from this point of view how irrational seems the proposition for a reduction of time!—those subjects are to be presented which will open the largest and richest domains of knowledge. Through this period let the professional studies wait; their facts and methods will become stale enough in the professional school and the long practice of years. Unless we prepare ourselves in youth to advance with the whole progress of the world, pro-



fessional practice will become at last largely automatic, mental activity will cease and the dead line will be reached, just as surely though perhaps not so noticeably, in other pursuits as in the ministry.

The test for determining the right of any subject to a place in the curriculum is the inquiry: To how large and important a domain will it give access? I have never been able fully to accept the culture theory of collegiate education—the notion that it matters little or not at all whether we gain and hold any actual knowledge while we are getting an education, provided only we find mental power and growth. I do not see how the latter can exist apart from actual knowledge—information on a wide range of topics. Truth is too precious to be dealt with so cavalierly. Culture without intelligence sounds like a contradiction. The information imparted in a college course is usually choice and vital, illuminating our subsequent experience and ordering and systematizing the whole.

The Latin and Greek languages will admit us to almost the whole past of our modern civilization and are therefore to be preferred for the curriculum to the Sanskrit and Arabic. The standard of good literature, too, is to be found in the great writings of Greece and Rome. We did not comprehend just what we had when our boyish minds were captivated with the clean, melodious phrases of Virgil and Horace, but we knew that we had something vastly different from the common-place expression of daily life and newspaper English. While translating the battle scenes of Homer or the passionate speeches of the Greek tragedies we felt that we were standing at the sources of power and getting a criterion by which to judge the literatures of every age and language. The slow and sometimes painful process of translation fixed in our minds the strong and musical expressions so that if we had within us the sense to appreciate them we could not forget them.

But as time goes on an ever-enlarging proportion of the world's good literature is found in modern languages. They do not furnish the standard, perhaps they never will; but they are full of a new spirit, a sweet humanity, a pure religion;

they appeal to the gentler rather than the sterner emotions; they introduce us to a wider sympathy with the world we live in. They should be studied with the purpose of making them instruments of use in intercourse. Foremost of the modern languages are the German, the French, and the Italian, because of their superior literatures and still more because their nations lead in the history and scientific research of our own times. They demand part of the time formerly assigned to the ancient classics. But what can be spared? Perhaps some of the exhaustive grammatical drill of days past could give way and most of the literature be retained. The name "grammarian" has never been a title of high dignity; sometimes it has sunk to the level of "syllable-chaser" of the present day; both have designated those who give attention to the mechanics of speech to the exclusion of the substantial thought.

Though it has been my fortune nearly all my life to be connected with schools where the importance of English was emphasized I can see a danger of excess in this direction. Besides the traditional studies in general English only a few leading authors need to be studied and interpreted in the class-room. The object should be to enforce such vigorous attention as will reveal the best thought of the author under consideration both in his general plan and in his rhetorical expression. The problems are often complicated and difficult but the reward of the solution is adequate and inspiring. Not many writers, perhaps half a-dozen of the greatest, can be treated in this way with as much profit as would come from reading some ancient classic. If a student can acquire a satisfactory knowledge of these, it is largely a waste of time to delay him upon second or third rate writers. These may perhaps be advantageously considered in the mass, but the best way to become acquainted with secondary English authors is by private reading. When a way is once clearly opened a guide becomes an impertinence. What a man is likely to seek and read for himself the college does not need to teach; it ought to discover what is most worthy and least likely to be sought or understood and content itself with giving that.



The fundamental importance of mathematics combined with its inherent difficulty and general unattractiveness should call for much attention to it in a course of study. In early life the time-consuming problems can be made as interesting as puzzles, the solution of which brings a sense of triumph that can hardly be matched in any other intellectual pursuit. Advantage should be taken of this at least till the sense of number and magnitude and the distinction between necessary and contingent reasoning is perfectly clear. Something is seriously defective when college graduates—and there are such—will venture to dispute the general accuracy of astronomers in determining the size and distance of the heavenly bodies and will fail to see a difference between such conclusions and speculations as to the habitancy of the planets. Without mathematics one can scarcely pass the threshold of the sciences whether natural or social.

Little urgency is needed to day to win liberal room in the curriculum for scientific studies. The current of intellectual activity sets strongly in that direction. The complete mastery of chemistry, physics, biology, geology, or astronomy would require a large part of man's time for years, but the leading facts, tendencies and methods of all these sciences can be gained in college to such an extent that discoveries in them can be followed with interest in after life. An appreciation of at least popular treatises on such subjects will broaden a man's field of vision and lead him to juster and more liberal views in almost any department of thought. A man so saturated with theology as to reject the truth in these materialistic sciences will be less trustworthy even in theology. But the distrust of scientific facts and methods has already measurably disappeared and science and theology are no longer enemies. The astronomer by his revelation of the amplitude of the universe, the chemist and physicist by showing its structure, and the geologist by demonstrating its age have dignified theology by correcting some of the errors of its immaturity. This furnishes a single illustration of how discoveries in one department of knowledge may affect the conclusions of another—proving the importance of knowing many things in order to know anything well.

The problems of society and government and international affairs occupy so large a share of the best thought of the time that a scholar who would neglect them would be hopelessly out of relations with the age. The college should have enough of these subjects for a comprehension of their main aspects and for the attraction of men into social and political service, not necessarily of the office-holder but of the patriotic citizen. The minutiae of the social and political organization can best be learned through the subsequent activities of citizenship. The fundamentals of law and justice have high moral and educational value and should form part of the equipment of early manhood.

The climax of the course is in philosophy, ethics and religion. If any branches of knowledge should be taught wisely and well, surely they are these. If sincerity and conscience are needed anywhere, they are preëminently needed here. Lack of enthusiasm and earnestness can be excused in any other rather than in these subjects. Teaching and life must be conjoined here far more vitally than is necessary in other departments. Denominational zeal and ancient, outworn subjects of dispute should be banished for an earnest and honest consideration of the doubts and beliefs of to-day. This does not necessarily mean a lax faith or a departure from orthodoxy. It means a faith triumphant in reason, not the cry of a sect or an inheritance from tradition. There is such a thing as an orthodoxy which is above skepticism as well as an orthodoxy which is beneath it and therefore beneath the respect of educated men. Its spirit should be irenic rather than militant, deliberative rather than denunciatory, the enemy only of fanaticism, whether of formalism or of license. The distinctly religious exercises of the institution should receive most careful attention and be made so helpful as to attract at least the sober-minded. The best and ablest men should be sought for this work. Something more than scholarship is needed here—an infusion of divine helpfulness and sympathy with man and a powerful sense of the reality of the unseen and eternal.

Something has been said of the discipline the world can give



us in seventy years, with the intended implication that at the end of that period the every-day duties and experiences have become so much a part of our nature that further repetition would bring little benefit; the service of this sphere of existence has been performed, we are ready for an advance to another and larger sphere. The reality of that other and larger sphere must be practically accepted; the wretched and discouraging motto of "One world at a time," now displayed in some quarters, must yield to the belief that this life prepares for the larger existence. Such a consciousness ever abiding will not be a hindrance but a help and inspiration to the performance of our present duties.

I have now hinted rather than fully outlined my conception of what a college should do for its foster-children. The standard, though pretty high, is reasonable. But it must be admitted that some who are capable of large culture are nevertheless so deficient in certain directions that studies therein are altogether beyond them. For such the recent development of the elective system has advantages. This system, however, has in some places been run to such an extreme that the foremost educators have been lamenting the "disintegration of the curriculum" and the resulting chaos. When graduates and freshmen are actually listening to the same lecturer, no wonder that he is at a loss how to adapt himself to his auditors. The old and rigid separation into the four classes is far more conducive to sound scholarship, as is recognized in the increasing favor shown by the great universities to the smaller colleges where the elective system obtains in a much lower degree. Nor can I discover that this chaos has resulted from obedience to an imperative, popular demand. With few exceptions the people are ready to yield to the guidance of the great educators. The confusion seems to have originated within the great colleges themselves, inspired apparently by an unworthy rivalry in large promises that have far more show than substance. Doubtless the colleges graduate larger numbers than they would but for this wide election, but this by no means necessarily implies a gain to true scholarship in the country.

Bare mention can be made of physical culture which is so important a feature in the college life of to-day. The notion that the student of past generations was a pale, thin, bloodless youth destined to an early death—a perfect contrast to the robust, muscular fellow of the present—has no basis in fact. Youth has always had its activities and sports and has always been the splendid, vigorous thing it is now. But organized sport and exercise have their advantages. The spectacular intercollegiate games of the athletic field have given a new zest to college life. Their moral benefits, however, I am inclined to believe, are greater than their physical. On the other hand, the gymnasium drill can be spoken of with more unqualified approval. Instead of strength it aims at suppleness and grace, a most serviceable possession to the scholar and gentleman.

Colleges are scarcely as separate and select as formerly, but are urging their advantages upon many who would once have been excluded. The higher education has not progressed in proportion to the numbers enrolled in our universities and colleges. The requirements have fallen, in rigidity if not in quantity, both for entrance and for advancement, and names are found on the registers of many institutions which could hardly have got there by any test of scholarship. The tone of the academic life has been lowered; the atmosphere is less charged with intellectuality than in some periods of the past. The mission of the college is only to those who can receive its benefits by virtue of ability and attainment; the rest are as much intruders as the man at the marriage feast without a wedding garment.

We reaffirm our earlier proposition that the college exists to direct the young who have capacity and purpose towards getting the most out of life, not in any selfish way but by fulfilling to the utmost the Divine intention in giving life in a world like this. Wisdom and goodness—a delight in the truth put into the structure of the universe and a spiritual exaltation into good will to every creature manifested in constant, beneficent activity—are the aim of its instruction and discipline. It fails if it does not serve higher than material interests; it is failing in



part even now because of the prominence given to wealth and machinery as ends in themselves; but it will recover and assert its true dignity when the mad rush and noise of business begin to grow tiresome and time for deliberation and reflection is again demanded.

As a corollary from all this we infer that a man's connection with his college should not cease on the day of his graduation. Not in a trifling sense or for a merely sentimental and temporary purpose is a college called a foster-mother. There are differences in mothers, some being so narrow and peevish that the children are well rid of their influence, but a worthy Alma Mater will afford an intellectual home, a source of inspiration to the end of life. Frequent and close communication should be provided for on the one side and heartily responded to on the other. The college should be solicitous that its good instruction may show fruit, the graduate that he may bring no shame upon its good name, and both that the sense of gentlemanly honor therein may be high and every influence issuing therefrom may be stainless. Not for social purposes only do we urge frequent reunions in the classic shades, though no other social events can compare with these, but as an intellectual and moral reminder. Without this amid more sordid surroundings the inspiration will in many cases grow feeble, the life of the former student will sink back to a lower plane, his high resolutions will be forgotten and the stars he once saw will go out one by one from his firmament.

## ARTICLE III.

## SOME PRESENT NEEDS IN EDUCATIONAL WORK.

By Professor CHARLES G. HECKERT, D.D.

Possibly no man in our Church, certainly none of the clergymen, will question the advisability of confronting a grave problem fearlessly and intelligently. Whether we be optimistic or the opposite as to the ultimate outcome, makes little difference. We are all agreed that educational results among us are not just as we should like them to be, and further, we are fully persuaded that the needs are, if anything, more pressing at the present time than they have been at almost any other period in our career as a Church in this country.

The fathers no doubt had their struggles in establishing our colleges and schools of higher learning. As one reads the story of the sacrificing toil of the founders of Hartwick and Susquehanna, and of the Gettysburg institutions and Wittenberg, one has the thrill that comes always from contact with heroic souls. Those men worked as they prayed, and in time God gave them to see of the travail of their soul. Doubtless the temptation often came to them to lay down the work, feeling that it was greater than man could accomplish. But, after struggle, and in some instances bitter opposition, there were brought into being colleges and seminaries that have for more than a half century done well their part in the great development of the Lutheran Church.

We are now in the possession of the labors of the men who have preceded us, and some of us have been amazed to find that the world has moved, and the young people of the day are making demands that were never heard of before. The fact confronts us that old things have passed away and some of the faithful are greatly disturbed thereat. There is nothing remarkable about this mental disturbance, for it is likely the same in kind as that which once thought it a rather ungodly



performance to use stoves for heating purposes. An innovation is generally unwelcome, and why should not the educational opportunities of twenty years ago be ample? If public school methods have changed in the last generation so greatly that the evolution has been well nigh revolution, is that any reason why the colleges should not stand firmly by the conservatism of the past?

Let it be understood that the writer is neither disturbed nor even surprised that a change has come over our educational spirit. Possibly it is because he has been in touch with changing conditions, and largely in sympathy with them. Why should not the youth of this day have advantages superior to those enjoyed by his parents? If this is an age of science and of tremendous strides in the investigations of natural and physical phenomena, why should not our Lutheran young people be put in the way of pushing to the front ranks of those who are going to make the record of the twentieth century so glorious? Why not?

Having determined our point of view we are now prepared to look at some of the facts as they suggest themselves to those of us who are more directly interested in education. There are needs so imperative that simply to name them is to recognize them. There are others not so conspicuous and yet of such far-reaching importance that, if neglected, they may work great damage to a great cause.

Let it be premised that a church school need not of necessity be a rival of the state university. There are some lines of work that might with propriety be entrusted to the state. It may be doubted whether there is at present any demand that our colleges should teach agriculture and the technical and the manual arts. Why not frankly recognize the fact that the state may be able, in the very nature of things, to handle some lines of work to better advantage than the Church? This would clear the way for a better understanding of the general situation.

But now to the needs as they appeal to us, not simply in Ohio, but in all our institutions.

1. Probably one of the things absolutely necessary is for all our colleges to catch more of the modern spirit of education. By this it is not meant that we are all absolutely deficient in this particular. Such a statement would be both foolish and untrue. But is it not a fact that even in our use of the appliances at hand, we are not as a great denomination keeping pace with advancing ideals in our educational effort? Here in our own college we are awakening to the new standards and one hears of like results elsewhere. But in reality these efforts are spasmodic and uncertain rather than the happy issue of a carefully prepared plan.

Allow me to particularize. The time is now ripe for our schools to abandon the old ideas as to who are suitable men for the professors' chairs. In the former time our colleges looked for a minister, long tried and scholarly, and the results seemed to justify the method. This simply must be given up if we are to give our youth the advantages that they can receive at other institutions. We need the specialists in our church schools just as much as they do in the larger colleges. We must have the men who have added to their college courses the university career, and who by special preparation and often by travel have fitted themselves to teach. The time is coming soon when a man who has not thus equipped himself will stand no chance of being elected to any chair in any good school.

Here is a place then, where we can begin to fortify ourselves. No need to wait until the necessity is upon us. No need to delay until we again trail at the rear of the educational procession. If there be any truth in these things let our church authorities see to it that in the all-important matter of selecting men for college positions no man be chosen who is not thoroughly qualified in the manner indicated.

A fear may be entertained that the religious side of our student body may be neglected if this program is carried out. Let us think about that. There is no reason why the specialist need be less devoted to the cause of the Gospel than his friend the minister. Indeed I question if more religion cannot be imparted by the upright life of a pure-hearted instructor who may



never directly open his lips upon the deep things of our faith than in any other way. Keep in mind that this age despises cant above all things else. Religion is not so much a matter of talk as of life, and we are not afraid to trust the men who have learned reverently to know much of God and his ways.

There is another thing about the ethical side of our instruction. It is being said that the present generation has less of piety than that which preceded it. If this be granted for the moment, then the blame might attach to the system then in vogue in School and Church. One might be justified in hoping for some change in methods and ideals from those formerly held. But in fact the statement may be challenged as to a lack of real piety. There is less of sentiment; less of pious talk. There may be more real religion.

Of one thing our college authorities must soon become convinced. If the men of ripe scholarship are passed by in selecting those who shall lead our young men and women in their educational efforts, we shall sooner or later be driven to the wall. In this day you cannot hope much longer to keep up an attendance based largely on church loyalty. The writer believes in parents who are Lutheran sending their children to Lutheran schools. However, when once it becomes evident that our own colleges are not keeping pace with the most advanced effort, then is certain to come the time when the parent answers your appeal for church loyalty with his cool stand for family loyalty.

To my mind it becomes more and more evident that one of the best ways to meet the demands of the time lies in the securing of the best men for the class-room instruction. We can get these men even with the modest incomes at our disposal. If we cannot hold them after they have become better known, and the better endowed schools draw from our ranks, yet it is better to have had them and lost them, than never to have had them. Here at Wittenberg there still abides the strong influence of several magnificent teachers years after they have gone elsewhere.

This modern spirit is seen also in the actual work of the col-

lege. Our standards should be elevated; our curricula enlarged and modified; more attention given to scientific lines of work; and the laboratory methods used when possible. Let us note these briefly.

First, as to standards. We ought to do what we do as thoroughly as any school in the land. We should aim at making entrance requirements a little more advanced each year. We ought never to grant a man a diploma unless the work has been well done. Weaklings are to be eliminated, the careless to be made careful, and all to be filled with enthusiasm for work. But that will cost us students. So it will for a while. But if the church colleges are to exist simply to clothe the intellectually weak in the garments of the strong, then we might well wonder if it is worth the effort. The ass in the lion's skin will bray sooner or later.

It will be said that such a course will keep some men out of college and thus out of the ministry. So be it. The Church ought to, and probably will, show its appreciation. There used to be places for the weak men. Fifty years from now there will be no such places. They are getting scarcer every year.

Second, as to the curricula. From an examination of our college catalogues, one who is conversant with the facts can easily see the advance made in this direction during the last twenty years. A graduate of thirty years ago could hardly hope to enter the Sophomore class of today in some departments. This is all very good and in this particular we have kept moving.

Yet, these courses need revision. Outside of German and French our colleges give no attention to modern languages. Not all give even French a chance, and this in face of the fact that a graduate cannot enter certain high grade medical schools without French. We demand a great deal of work in the classics and no one should want less. But in the great state of Ohio with its highly developed High School system there were two years ago only 800 students taking Greek preparatory for college, and last year the number had dropped to about 650. In English, in History, Sociology, Philosophy, there is great



room for modification to meet the demands of the day. If we want students and the best class of students, we must give them what they demand and what they can get elsewhere, or go out of the business.

Third, as to science. Here is our weak spot. For years we failed to note the tendency toward the study of science in its varied forms, or granted only grudgingly what we could no longer withhold. We are reaping the result. There is not to-day in our Church a college with anything like an adequate scientific equipment. Hundreds of our young men, bright and keen to see an opportunity, have turned their backs on our Lutheran institutions and have gone where they could get what they required.

Some of our schools are working now to supply this need, and this can be done in large measure. The college ought to prepare for the technical and professional school as well as for the university. We need first of all on the part of those in authority an accurate knowledge of the situation. This will bring conviction and lead to action. There are high schools to be found with better scientific apparatus and ready to do better work than some of our church schools. Do you think our young people do not know this? A certain college president last fall had to turn away a score of young men because he simply could not promise them some studies that they obtained easily elsewhere. How long is this policy to continue? We need science halls, and costly appliances; we need more men to manage this work; we need laboratories and we need them now.

The last thing suggested is a mere matter of detail. The laboratory method, as it is called, can readily be used to some extent in all our schools. If the modern ideas as to instructors prevail, then there is not much trouble as to method. The earnest student of this day is not disposed to accept the dictum of some assertive teacher simply because the teacher says so and so. The student must investigate, he must know for himself. In the modern class room every student has the opportunity given him for knowing truth at first hand.

2. In the first part of this paper an effort has been made to look at our shortcomings frankly. For some of these the educators and the controlling trustees may have to assume the responsibility. These men have done a great many things and have done them well. Witness the large and influential body of cultured men and women sent out, from our Lutheran halls of learning. But it is perhaps true that we have been slow in adapting ourselves to the new education. We have been too conservative.

However, let us not place all the blame upon those who have been placed in charge of our important educational interests. Part of this failure is due to a lack of that without which no college in this day can hope to do great things. *The paramount need of every college, seminary, and academy in our Church is money.*

Now that I have written that sentence it looks so mercenary that the temptation is great to strike it out. Rather than yield, it shall be italicized that it may stand there in all its naked and almost hideous truth. If the writer is charged with low ideals he has an argument to present that will put to everlasting confusion all the pretty dreams of the theorist. Visit our institutions, call upon their executives, examine their treasuries, see the often pitiful effort to maintain a brave show of equality with richly endowed neighboring schools, and then if you are not convinced, the fault lies somewhere else than in the argument.

Let us concede at once that it takes more than massive buildings and large faculties and great laboratories to constitute a college. There are traditions, and loving contact with the great-souled who have toiled and died in reaching the culture ideal; there are devotion to truth through years and the consciousness of being set apart from the world for a season—these and a hundred other indefinable but none the less certain elements that go into the making of a real college. Yet with all these present and a shortage in the current expense fund with no possibility of expansion, there is absolutely no chance for life. The time is surely coming when if life is to be per-



petuated recourse must be had to a saline injection composed largely of silver and gold.

In the olden time, according to the beautiful tale of Homer, the bow of Ulysses hung, useless and unstrung, in the hall of his faithful spouse until its owner returned to show his mastery over the inferior spirits of men. When Penelope brought it in to her suitors she said :

“I bring to you  
The mighty bow that great Ulysses bore.  
Who'er among you he may be, whose hand  
Shall bend this bow, and send through these twelve rings  
An arrow, him I follow hence, and leave  
This beautiful abode of my young years,  
With all its plenty—though its memory,  
I think, will haunt me even in my dreams.”

There was none who could bend the bow except Ulysses, who had returned all unknown. With mighty hand he dealt slaughter to all his enemies.

That myth of the poet illustrates our condition by contrast. There are men ready and able to bend the bow, but, alas, there is no bow to bend.

There is a fact in connection with this phase of our needs my that cannot be too strongly impressed upon our people. It is deliberate judgment that with two hundred thousand dollars added to the available resources of Wittenberg College along the lines indicated, our enrollment could be doubled in a few years. No doubt the same is true of other colleges. Further, that amount of money will accomplish more in actual returns if invested with us, than twice the amount when given to some of the large schools where all ideas are exploited on a somewhat extravagant scale. But these schools get their millions and educate their thousands. A Chicago University can attract with tempting salaries men of renown from all the world and look with disdain upon the small college from one of which it secured its distinguished president. We of the denominational school must plod along hopefully, firm in our belief that our golden age is soon to dawn.

Such is our present condition. How long it shall remain no one can tell. There are many reasons for encouragement. Our men of wealth are going to give more to our colleges. If the Lutheran Church ever permits its schools to die, its end will be at hand. This it never will do. There is no need for dejection, for we all believe that God loves our Church and has a distinguished work for it to accomplish in America. The time is coming when the ministry of our faith will lay these educational interests upon the hearts of their people in such an effective manner that there shall be no lack of means to prosecute with vigor and intelligence the great work of Christian education.



## ARTICLE IV.

## THE PROBLEM OF THE LUTHERAN CHURCH IN HIGHER EDUCATION.

By Professor FREDERICK L. SIGMUND, D.D.

It was once true that to speak of the Lutheran Church without direct and extensive reference to the Fatherland was simply not to speak of her at all; when the bulk of the membership lived across the seas and so inconsiderable were the number and influence of those who had come into the states as really not to merit more than a passing notice in the general discussion. That day of small things, however, let us thankfully but also seriously remember, has passed, and the hour of opportunity and responsibility has already come. The Church, which in the eighteenth century was transplanted to American soil, has grown to such proportions and has developed so distinct and individual a character as to be worthy of separate treatment in any general study of Lutheran life and history.

It was also once true that to speak of the Lutheran Church without direct and detailed reference to the achievements of the past, the stirring events of the sixteenth century and the doctrinal development of the seventeenth century, was practically not to speak of her history at all; so that the early struggles of the fathers along the Atlantic coast and in the interior and the gradual expansion of later years were regarded as of comparatively little importance in the general growth and influence of the entire Church. Let us again, with gratitude but also with appreciation of the added responsibility, recognize the larger place which the history and life of American Lutherans occupy in the general operations of the whole Church.

And this must be our attitude especially with reference to the future. While it can not be truthfully said of any portion of our Church, let us hope, that her greatness lies wholly in the past, however heroic or significant that past may have been;

yet with whatever show of truth such an opinion might be urged regarding the churches in Germany and Scandinavia, it can not be held of the Church in America. Our greatness must lie in the future, because our chief service to humanity must then be performed. It will therefore not be improper, in the discussion of the place and work of Lutheranism in education, to turn from the achievements of other days and lands and confine ourselves to the place of American Lutheranism in the field of contemporary education and to the needs of our institutions in the light of existing conditions. For there never has been a period in our life as a Church when the work across the seas availed so little to offset any deficiencies in America, or when so great demands have been made upon us to meet the requirements of competition and of educational advances as at the present time.

One of the significant features of discussions regarding education to-day is the frequent inquiry as to the future of the small college. In many respects the answers to this question, as might be expected, are as varied as the characters of the writers themselves; yet they almost unanimously agree in the prediction that the future is full of much difficulty, if not disaster, for any but the large and liberally endowed institutions.

Now the Lutheran Church is especially interested in the discussion of this question and in the answer that may be given to it; not so much indeed to the predictions of self-appointed prophets, who may or may not be true seers, but to the actual answer of history, which will doubtless be forthcoming during the present half century. For practically all our work in higher education, apart from the actual training of our ministry, is done in the small college; and the great majority of our ministers received their preliminary discipline in connection with these institutions. Of some of the other larger denominations this can also be said; for, generally speaking, the work of Christian education is being done and has hitherto been more largely performed in the so-called small college of America.

In many respects, therefore, the fortunes of religious education and of the small college are linked in origin, development,



influence and prospects. The small college was founded by the Church; its chief support has been derived from the Church; it has grown with the Church; and its hope for the future is largely dependent upon the fidelity and devotion of Christian patrons. On the other hand, the beneficent history of Christian Education has been, in more than one respect, due to the fact that the children of the Church have not been crowded together in great universities and thus lost as individuals in the huge bulk of numbers; but have been trained singly under the direct tuition of experienced men rather than indirectly through the mediation of tutors.

This has been especially the characteristic of Lutheran education. All our undergraduate work, without exception, is done in a small college. Of the forty-three institutions reported at the beginning of the year, not one is a university in size, equipment, departments of study or endowment. Of no other great and historic denomination, it may be said almost without qualification, can this be asserted. Nearly all can point to at least one institution which, by reason of enrollment, endowment, departments of instruction and equipment, can properly use the name of university. Harvard, Yale, Chicago, Northwestern and Princeton occur, among others, as representing directly or indirectly some body or bodies of Christians in the world of higher education.

Of the Lutheran Church it must be confessed, though without discredit because of later organization and greater difficulties in the prosecution of our general work, that thus far no institution of equal rank has been endowed in America. Although Lutheranism was born in a university and has founded more than one great institution in the land of her birth, and although the oldest general body in America owes its very organization to the missionary zeal of the University of Halle, the establishment of a corresponding institution in the land of her adoption has remained as the work of the present or of future generations.

Let us note briefly the situation as regards higher education in the various branches of our Church in America. We have

at present about forty institutions bearing the name of college or university and offering courses in rank above those of secondary schools. Forty-three report a total of 449 instructors in all departments and a total of 7769 students. Thirty-three institutions report 2400 college students and thirty-eight report 3685 enrolled in preparatory departments. These figures show an average of about ten instructors to each school, yet twenty-five report less than ten instructors. An average attendance of seventy-three college students and about one hundred preparatory students is also shown; yet twenty schools fall below an attendance of 150 students and only ten have a total attendance of 250 or more. Of college students not one reports an attendance of 200, and twenty-five have fifty or less. In endowment also our institutions are peculiarly weak. Only four reported a year ago more than \$150,000, and none had more than \$325,000; but the total amount of property set apart to educational uses would amount to fully more than two millions of dollars, since the productive endowment of eleven aggregated over one million dollars.

When, however, we compare these figures with the endowments of the institutions of other leading denominations, the disadvantages under which we have been carrying on our work become apparent. Not to mention the productive endowments of the great universities whose investments reach from five to fifteen millions of dollars, there are the five leading schools of the Methodist Episcopal Church, whose total endowment is over seven millions and whose income is over a million annually, and the two leading universities of the Baptist Church aggregating over seven millions and an income of nearly a million dollars.

We are, therefore, face to face with the general problem of maintaining our institutions and advancing them under these conditions. The question arises, what is to be the future of Lutheranism in education in the twentieth century? What hope have we of meeting the needs of to-day and providing for the demands of to-morrow? How can we catch up with other de-



nominations and meet the competition of secular education? For both these problems must be solved.

A number of subordinate questions, such as that of attendance, the range of instruction, the number of instructors and of income, present themselves in connection with this whole situation. It does not seem improper to urge the opinion that the solution must take into consideration each of these factors, and that no final settlement of the subject can ever be effected without meeting the difficulties that arise in connection with each of them. Our educational problem cannot be solved by attending to each of these figures singly and in turn, but by undertaking, what may seem an impractical plan, the solution of all together. In other words, our institutions, either separately or in concerted movement, seem to be under the necessity of attempting at the same time to increase their attendance, to extend their courses of instruction, to multiply the number of instructors and to add greatly to their income. Otherwise no substantial or permanent advancement seems to be possible at present. Let us therefore consider some suggestions as to the methods most likely to effect this end.

It is unnecessary to remark that by no means all of our young people are attending Lutheran institutions. Out of our immense population there are certainly more than eight thousand academic and college students. And there are certainly many thousands who should be in our institutions who still remain at home or have made an unwise and premature start in their life-work. Making all proper allowance for those who are not and would not be in the several departments of our institutions as constituted at present, it seems that the number enrolled is still disproportionately small.

How may the tide of Lutheran young people who are attending secular institutions or hurrying into business be turned in the direction of the schools of their own Church? Certainly whatever effort is being made to enlist their interest and the interest of their guardians must be continued with redoubled zeal. At the foundation of all successful agitation is the positive, active, persevering coöperation of all the leaders in

the Church. Pastors, laymen, alumni, parents, students and prospective students each can contribute an important share of influence which shall determine the decision of many young people. Yet, more important than any others in their responsibility are the natural leaders of the Church, the pastors and the influential laymen. It is invariably the result that in territory where these coöperate harmoniously the progress of the institution is healthy and constant.

The Church may learn a lesson from the politician. "Get together" is the cry as they face an approaching election. Party counsel may be divided and factions may struggle for the mastery, but in the face of a common enemy all stand together or all meet overwhelming defeat. It were well if, in the counsels of the Church, a sharper distinction were to be drawn between the fundamental and the non-essential topics of controversy; so that what has too often arrayed a portion of the Church against an administration to the detriment of the institution might be kept within proper limits and not have hindered the efficiency or progress of the school.

Another lesson may profitably be learned from the methods of the state schools in the appointment of so-called high school examiners, who are really only agents for the universities among the secondary schools of the state. This system of affiliation does much to attach the students to the university long before they are prepared to leave their homes. It is simply the application of the principle of bringing skillful and trained men into personal contact with prospective students, by which at an important period in their education interest is excited in the higher institution. Now such a representative of each of our institutions would more than provide for the expense of his maintenance by the results of his canvass, even if his whole time were to be given to this work. And it seems that some such method of representation must be adopted in order to offset the alienating influences which are now at work.

This suggests the general question of administration. One need not risk successful contradiction by the assertion that none of our institutions is expending either enough of time or money



in the management of its affairs. One wonders that they advance at all when one considers what meagre allowances are voted for work so vital to all business enterprises. From motives of economy, the custom has grown almost universal to make the administration of an institution a part of the duty of a professor, who is expected to carry almost full work in the class-room and beside to manage the business affairs and to represent the school on the territory. Or, the administration has been divided and two or more professors are thus subjected to the inconvenience and distractions which such a distribution of labor invariably occasions.

Now the consequences have invariably been harmful to all parties concerned. It is acknowledged that no two classes of intellectual labor require so different a temperament and mode of life as the work of teaching and of administration. The successful teacher must be a student, widely and thoroughly acquainted with the facts and literature of the courses which he expects to conduct, who needs much time for careful investigation and reading, and who, above all, should not be distracted by frequent interruptions and a variety of practical duties. On the other hand, the life of an executive is one of constant interruptions and distractions. Every day brings a great variety of business and forces upon him many questions which must be decided quickly and finally. To advance his work he must be constantly on the alert, quick to take advantage and to press the issue. He can have little time for study or reading and none at all for prolonged and careful investigation. Necessarily he must depend on others for this service; and any literary employments with which he may occupy himself in leisure hours must be his avocation, not the main business of life. His vocation is ever in the active, busy world of affairs. Change of work and environment, irregularity of living and working, are inseparable from his very life. How is it possible for one man to combine these diverse qualities and successfully to labor in such unrelated lines of work? It is not strange that very few in the whole world of education have exhibited talent in both directions or have been successful in each position.

Yet the ordinary denominational college compels her president and some of her professors to live such a divided existence, often spoiling a good executive in the attempt to make a teacher and bringing harm to an institution by compelling an otherwise excellent teacher to waste his time on business details. It might be a revolution, but it would be a wholesome one, if every college in the Church were to separate the duties of the class-room from those of administration, and to assign to one man the whole responsibility for the management of the institution, internally as well as externally, providing him with all necessary assistance and requiring him to be an educational executive, not a teacher. What has been found necessary and practicable in the larger institutions of the state would prove both wise and economical in our smaller schools.

A fact of recent history, familiar to many, may serve to reinforce this argument for greater attention to administration in our educational work. When Harper & Brothers failed several years ago, it was generally regarded in the business world as due to dependence on a record and a name, and to antiquated methods of doing business. In spite of the changes that had taken place in the business world, the firm had not moved with their competitors. Their letters, it was said, were all written with pen and ink; old methods of advertising were followed; the same style and grade of books were published year after year; and in the appointment of heads of departments the members of the family were given the preference over the tried and faithful employees of years. The change that has followed the re-organization of this historic house has included the introduction of new blood into the management, the recognition of faithful service in the appointments and the adoption of modern methods of doing business. In our own competition for the patronage of the educational public it will be equally necessary for us to adjust ourselves to the changes of business methods, else we, too, shall suffer the consequences of unreasonable adherence to policies which have been superseded in the world at large.

But of more value than any special form of advertising is the



repeated emphasis by pastors and others to parents and children regarding the supreme importance of education, so as to stimulate the young to desire and to seek a larger culture than they should otherwise consider necessary for their success in life. Indifference to self-culture, absorption in business and sometimes discouragement because hopes seem unlikely to be realized are, under ordinary conditions, the chief causes of the depleted attendance in our institutions of higher education. It is by overcoming the tendencies to shorten the period of study and to satisfaction with something less than genuine training that especial service can be rendered by those who come into closest contact with our young people. The school can do but little to stimulate a proper ambition, if the home and the Church do not foster it. No form of coöperation is more urgently needed to-day nor can any confer a more lasting benefit on the young than this earnest presentation of the joys and utility of thorough intellectual discipline. Apart from this positive emphasis upon the advantages of culture little good will be accomplished by our warning against the dangers of secular education. Such exhortations and admonitions only serve to advertise our rivals without benefitting ourselves, and may settle in some minds a conviction against any higher education at all.

Yet if every means suggested for the enlargement of our colleges were to be faithfully applied, they, as they are at present constituted, could not secure one-half the students that might otherwise be in attendance. By no means all of our young people are able or inclined to pursue literary courses. Many are compelled to enter business or to begin teaching to obtain a livelihood. Others, from natural inclination, select technical and scientific courses which are not to be obtained outside the universities. Still others, who would remain after graduation for further study, are compelled to go elsewhere on account of inadequate facilities for such specialization.

There are other reasons why the Church should provide these additional courses. The organization of our colleges is no longer determined by the sole purpose for which they were originally founded, to furnish the Church with an educated

ministry. The Church was unable in the day of their founding to attempt more than this; but the situation is wholly different to-day. The Church has grown in numbers and wealth, and with this enlargement has been the proportionate increase of the number of those who seek better opportunities in education than the secondary schools afford. These young people are going somewhere, and the Church should feel the obligation to provide for them every possible facility to secure the needed training. This lack hitherto and the great difficulty to provide it now do not seem to relieve us of responsibility to do so speedily. Are not the characters of those who desire technical, normal and business education equally precious with those who choose the literary courses? If it is the purpose of Christian education to throw about the student healthy moral and religious influences, who shall say that those who select the traditional classical courses are in need of such influences more than others or that they who seek another preparation for life are less deserving of similar safeguards? If Christian Education aims at more than an educated ministry, the Church is bound to offer all her children equally an opportunity for training under wholesome influences.

The children of this world have been wiser in their generation than the children of light. If it has been profitable for private parties, without the prestige or natural advantages which Christian schools invariably possess, to organize and maintain normal schools, business colleges, conservatories of music, not to speak of technical schools which necessarily require more expensive equipment, why might not this policy also prove profitable for the Church? Where such an extension of the original plan of religious education has been attempted and has been judiciously managed it has to no small extent served to help the solution of the financial problem of other departments.

Without doubt the needs and ability of the territory of each institution and, to a large extent, the local demands of the community in which the institution is situated, must determine both the number and the character of the additional courses to be offered. In all plans, however, it is the part of wisdom to con-



sider the needs rather than the demands. Service is finally the secret of success in education as in everything else. The institution which most largely benefits the public secures and holds the patronage of the public. No institution liveth unto itself or to its Board of Trustees or Faculty. The determining factor is the actual needs of the territory and the community; and that management is wise indeed which seeks promptly and thoroughly to supply the existing deficiency. A patronage which will more than compensate, directly or indirectly, for the expense incurred can not fail ultimately to be secured. Aside from the financial returns of such a venture, the ties which bind the institution to its natural constituency can not fail of being more closely knit by such evident effort to serve. The wealth of public-spirited donors outside the Church can be secured only by such a proof of genuine helpfulness to society. And there are millions at the disposal of institutions to-day where thousands could not be obtained fifty years ago.

Is it not possible for each of our institutions within a few years to embody in the curriculum much more than is being attempted by any of them now? Can not some few, at least, follow the example of every university which is more than fifty years old? For each of them has sprung from humble beginnings and, according to the needs and opportunities of its situation, has expanded until the ampler proportions of these latter years have been attained. Such a development surely is not restricted to non Lutheran institutions. There is probably just as distinguished and influential a future before some of our own institutions as ever dawned upon any in the past. But the path by which this field of larger influence and more varied activity was reached has been that of efficient service and ambitious effort toward larger things. There is absolutely no circumstance in the situation of any of our schools which makes impossible the realization of such an ideal. Some of the world's greatest universities have been located amidst the most unfavorable surroundings; yet they have lived and grown in spite of them. As it is the character of the teachers and of the students that determines the greatness of the institution, so it is

the character of the governing body and of the constituency which finally determines in all essentials whether the school shall grow to large usefulness or whether it shall have only a restricted and incomplete existence.

Evidently the addition of any considerable number of courses will necessitate an increase in the force of instructors. In consequence of this extension the necessity of providing for the additional expense will thereby be incurred. Undoubtedly this latter difficulty has ever been the chief hindrance to the proper enlargement of our faculties. Yet our Boards of Trustees do not seem to have served their institutions most wisely in allowing this difficulty to stand in the way of decided and extensive enlargement of the corps of instructors.

Even under present conditions it may be truthfully said that there are not enough instructors for the departments already organized. Every faculty in the Church ought to be increased. There is reason in the division and sub division of the departments in the larger colleges and universities which is not wholly due to the increase of students or courses, but to the inability of any instructor to render efficient service with a large number of subjects. It is not enough to say that no one can teach many subjects in the college courses equally well; it were almost always true to say that he can not teach *any* of them really well. In a day when knowledge is so widely extended and information in such minute detail is required for efficient instruction, when the very best work of the teacher is none too good for the pupil and when the test of efficiency is being more and more rigidly applied to every instructor, it is unjust to all concerned for the Church to require her professors to perform the variety and quantity of work that is ordinarily being imposed. Not to mention the impossibility of the instructor's own development under such a policy, much less his keeping fully in touch with the advances in his own departments, it is sufficient to call attention to the unnecessary and excessive wear on body and mind which such conditions involve.

Nor are the disadvantages limited to the instructor. Unable



to accomplish the best work for himself or his pupils, the teacher will inevitably require less of them in the class-room. Wearied from excessive tasks, if he should still persevere in independent study, he will be unable to impart his information with the vigor, clearness or freshness which are required in order to interest and especially to stimulate the student also to do his best; and thus insensibly, even though contrary to natural desire, the average of work performed by the class will decrease in quantity and quality, until all concerned awake to the unhappy situation for which those least responsible are often blamed.

Now regarding the expense of additional instructors it may be remarked that the addition of a really good teacher is equivalent to the increase of the capital of the institution. It is impossible to secure the services of a capable instructor and properly to make his presence known, without reaping the benefit through an increase of the number of students. This is especially true if the addition be also one of departments. Where care is exercised in the selection of courses, the first year ought to justify the wisdom of such expansion and the second or third year should establish it as a permanent feature of the institution.

It is not necessary that excessive salaries be paid for famed instructors. Professors even in colleges need not be authorities in original research or producers of text books. It is hardly desirable that many in any faculty be of this number. Yet in such departments in which graduate study is to be encouraged it were well to secure the services of such instruction. For subordinate positions and for academic courses it is unnecessary, indeed it is undesirable, that specialists be chosen. It is far more important that they be *men*, with true sympathy for their pupils and with insight into their nature to supplement the information they wish to impart. There are true teachers to day, as there have always been, who teach for the love of it, without the itching for gold or prominence which characterizes the hireling. Our own Church is producing scores of them each year; among the number are the very best scholars

receiving their degrees from the leading universities. Shall a timid or penurious economy on our part drive them into other institutions to enrich their faculties and to add to the burden of competition? It is not unlikely that a large university could be wholly furnished to-day with distinguished and capable instructors of Lutheran stock who are employed in institutions outside of the Lutheran Church.

Yet, conditioning all and the most difficult in many respects, is the problem of finance. Where and how shall the income to defray these suggested improvements be provided? This is the cold business proposition which confronts the Church. Not all will have been done in the event of its being provided, but to most minds the chief obstacle will have been removed.

It were well to remember at the beginning that, unless the Church propose to advance in education and actually make the start, no funds for these improvements will ever be forthcoming. It is the courage to move forward and risk that stimulates co-operation and that will open purses for defraying the expense. All the world is aroused by sentiment, and without it no advance of civilization would even be attempted. The present life and progress of America are an evidence of its power. It was sentiment of the truest and purest sort that produced and sustained the Revolutionary war, the Civil war, the deliverance and relinquishment of Cuba and the occupation of the Philippines. All denominational education is the evidence of its power. If the amount necessary had been in sight when the beginning was made, no Christian education would have been ever undertaken and not a single advance could have been made. Yale started with a few books and a few dollars and now possesses five millions of endowment. Had a calculating policy been adopted not a Lutheran institution would be in the land. The need existed; that need was recognized; Christian men prayed and gave what they were able and trusted for the divine increase. Secular schools must needs have the resources of the state behind them, because they have nothing else; but the Christian school, like the Christian Church, possesses a vitality and draws its sustenance from sources which can not be



destroyed or taken away. A larger realization of this fact, together with an appreciation of the obligations which accompany it, is a great desideratum in the present situation.

Yet how considerable are the resources which appear to human eyes as the encouragement of every Lutheran institution in the land? A student roll, large or small; a growing list of alumni; an equipment of building; possibly an endowment fund, also increasing; a corps of instructors, a constituency and a history—these are the assets of each institution. Surely not an inconsiderable guarantee of life and growth upon the basis of past achievement. Each of these factors can be utilized, like the loaves and fishes of the miracle, for the supply of the educational needs of our increasing population. The enrollment can be swelled, in part at least, by the loyal and wisely directed efforts of the students themselves. The *esprit de corps* of more than one institution has been the efficient cause of steady and permanent growth in the past. The bulwark of every institution is its company of alumni, true, energetic enthusiastic and generous, with the wisdom of maturity utilized for service in behalf of their alma mater, for whose prosperity the love of former years has kindled a practical enthusiasm. The constituency, which has steadily increased with the years, can be depended upon for more generous support in response to an earnest, intelligent, practical appeal. Thus every portion of the field of our institutions may contribute powerfully toward a progress that is heartily and confidently undertaken.

A wise method of enlisting the coöperation of the alumni and the constituency has been that of increasing their representation on the Board of Trustees. Loyalty can best be fostered among those whose voices are heard in the councils of the institution. Alumni recognize this right and appreciate the privilege; so also do patrons of the school in the locality in which it is situated. Among the wisest and truest counselors of some of our institutions have been men of means and business capacity whose only connection with the Lutheran Church has been through her schools.

Above all must we remember that they who have these in-

stitutions as their own possession, who stand for the educational support and advancement of each, and whom the world shall judge or approve according to the measure with which each shall meet the requirements of its position—they must make it what it should be. The pastors and laymen on the territory of each college, like the pastor and laymen of each congregation, are responsible for what their institution accomplishes and for the degree and rapidity of its advancement. There can be no escape from this burden, heavy though it may be, and how far soever it may seem to exceed their ability. No general support through organized boards or wealthy patrons at a distance can relieve them of this obligation; and the longer the hour of assuming this burden is postponed, the more severe the trial to heart and brain. Yet no man liveth to himself or dieth to himself. No individual or district of the Church can live in selfish disregard of the needs of others. The educational progress of the East imposes the obligation to help the needy and struggling West. No better dividends can possibly be secured than are offered in some of these western educational enterprises.

Above all must it be remembered that they who, in God's providence, have been blessed with large possessions are under heaviest obligation to give liberally and promptly toward this important work. No benevolent cause in the Church depends so completely upon the extent and promptitude of their generosity. Colleges can not be maintained and developed to-day with penny collections. Temporary relief may be provided through small contributions, but the bulk of their support must come from the rich. The gifts of the poor to education must ever be their sons and daughters, a most valued, indeed a precious, bounty; but the rich alone can give their children and their wealth. If the children be denied them, their obligation is doubly impressive to bestow their goods so that the children of others may obtain what their own should certainly have secured. Thus poor and rich together may extend God's kingdom by the training of the young.

During the Crusades, we are told, men dedicated themselves, their possessions, and even their kingdoms, in order that the



Holy Sepulchre might be wrested from the hands of the infidel; may we not believe that, in these latter days, the Church of the Reformation in America may also devote herself as fully to the sacred cause of Christian Education in order that her sons and daughters may be delivered from ignorance or worldly culture unto the knowledge and obedience of the truth, even the truth as it is in Christ Jesus?

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## ARTICLE V.

### THE EDUCATION REQUIRED BY THE TIMES.

BY PROFESSOR E. B. KNERR, SC.D.

These are the days of "the new." So many new things have been found better than the old that frequently a sufficient commendation and assurance of acceptance for an article or a movement is the demonstration that it is new, "up-to-date," "suited to the times." In automobiles, ranges, sewing-machines, bicycles, we want the "model of 1904." That of 1903 can no longer bring the full market price. It is on the "bargain counter" now.

And so we have the "new education," the "twentieth century model."

There are not wanting men to decry all this, men who are continually harking back to the "good old times," men whose sum-total of philosophy is that what was good enough for our very superior grandfathers certainly should be good enough for these degenerate days.

But are they right? We know they are not, as a moment's thought will reveal. The makers of the "1904" machine have built in on the experience of previous models, removing this and that defect and carrying its efficiency a degree higher. They want a machine to do the work of today, and the models of previous years are sold for what they may bring, or thrown into the junk heap.

Likewise with education. What is wanted here and now is

not that which was so good for Washington and Jefferson, Lincoln and Garfield, or even McKinley and Roosevelt; but that which will be the very best for Teddie, Jr., and Quenton, and the sixty millions of their juvenile compatriots. It is preposterous to suppose that pedagogical perfection was reached about the middle of the nineteenth century, and that therefore nothing new of value could ever be discovered and appropriated for the American educational system.

In the "model" machine of new date the fundamental principles of previous types are retained, and frequently the new feature is nothing more than a new flourish in the setting of the manufacturer's name, but that brings it "up to date." So our systems of education, however changed, must maintain certain fundamental principles as old as the human family, but as advancement is made these principles must be enriched and enlarged to fit the times. They, too, must be brought "up to date," and it will not do to clothe the twentieth century youth in the cast off garments of the last and previous centuries, even in matters educational.

There is a new education for the rising generation, and the innovations are not all "flourish, fad and finish." These innovations go deeper than usual, and that is why they are attracting so much attention. Never before in the whole history of the subject have educational interests awakened such wide spread and earnest discussion as at the present time. The result is bound to be highly beneficial. It will clear the field of much worthless lumber and build thereon an educational system suited to the times, an eminently natural system with but one aim, that of growth for the individual, the whole individual.

A man's schooling has its beginning when he first opens his eyes to the light of day, but it never ends. That is trite. The term "schooling" is a figure borrowed to describe the discipline incident to the acquiring of capacity to adjust existence to environment to advantage. A man's effort in that direction ends only in the stagnation of the grave, for so long as he lives his surroundings are continually changing. With each shifting he has a new point of view to be adjusted, a new plane in which to



establish his equilibrium, only to find that meanwhile he has suffered a new perturbation of circumstance which now must claim renewed attention to adjustment.

Education is the drawing out of capacity for equipoise, for adaptability,—and a little more—for mastery; so that the educated man is the master of the situation, the directing agent, and not the driven. He is the educated man who in any circumstance can instantly “get his bearing” and do his work. He is the educated man who “is there with the goods”—to use a bit of expressive slang—when the demands are upon him whether they be social at the feasts or fasts of his fellow men, whether they be commercial in the straits of business perplexity, whether they meet him in the emergencies of threatened calamity, or at the knock of rare opportunity, or at the simplest turn of duty.

The foundations for such results must be laid in childhood and early youth, but the full consummation, if ever attained, can come only with mature years. A young man's education should give him ability to express the most in his life of which his constitution, mental, physical and spiritual, is capable. To this end all of the old that is advantageous should be enlisted and everything new, as well, that can be of help. The aim must be not to make finished men and women at graduation from the formal school, for that is impossible; but to develop in them by that time a capacity to become true men and true women under the discipline of their further life experiences. The aim of a theological seminary should be, not so much to make preachers, for no seminary ever did that, as to develop a possibility in young men to become preachers under the discipline of actual service. The work of an engineering school is not to turn out competent, finished engineers. That is impossible. The purpose can only be to train young men in such a way that they may become good engineers as soon as possible under the exigencies and by the experiences of actual commercial work. The mistaken idea is too prevalent that the business of the “professional” schools is to actually accomplish the making of professional men, whereas the utmost that

the very best of them can do is to prepare their students to become, in the years after leaving school, professional men worthy of their calling.

I dwell on this point for the reason that whenever a suggestion is made for the introduction of courses other than purely mental in their application, at once a charge of gross commercialism is preferred against any such innovation; as if the purpose of manual training schools were to make expert carpenters and blacksmiths. If the production of the expert is beyond the hope of the advanced technical schools how is such a result to be expected from the manual-training high-school? True, certain practical advantages must result from such work, to which no one can in reason object, but the main benefits are broadly cultural and it is because of these that the advocates of the later methods are so enthusiastic in their cause.

What should be the equipment of a young man with the greatest promise of success in life? What course in education will insure that equipment.

In reply, we will say that the man should be of sound physique. With proper attention to the plain laws of health, in the great majority of cases this may be assured. People sin mostly against their health knowingly, therefore the importance of always keeping well should be impressed on the mind of the child at the earliest possible moment. That is first the responsibility of the parents. As all tendency to physical deformity or mishap should be carefully guarded against from the very day of birth, so all tendency to moral obliquity should find immediate correction. This too is at first an obligation of the home, then of the school, the Church and of the individual. Along with the growth of body and establishment of moral rectitude should go a development of mental and spiritual capacity.

It is this development of mind which has been mostly aimed at in educational systems heretofore. The new education, that for the present and coming time, goes much farther. It has for its watchword: "Send the whole child to school!" Aye, and send his parents and teachers too. Let it be recognized



that education has begun before the school room is entered, and it is by no means complete at "graduation." To insure a physically strong child the parents should give constant attention to the plain common-sense safe guards to health. Parents and teachers must have an uncompromising regard for rectitude to instill in the minds of the children a high respect for right.

And the discipline must be of the whole child,—physical, mental, moral, spiritual. His first teacher should be a good mother. His "play" is a means of education. Even in that he should early be made acquainted with the joy that comes of conquering. When things do not go right he should be encouraged to make them go right. As a child he should be encouraged to be the master of his "play," and when he is a man he will surely be the master of his work. This spirit of mastery in his own domain cannot be too early or too much encouraged. So will we become a race of conquerors in the best sense. It is only when this pleasure of mastery tempts the child or man to exert his powers in another's domain that it should be curbed and the child or man shown his place. The child's whole schooling is one triumphs and defeats, as is indeed the man's whole life. But the schoolboy whose triumphs in tasks are the most frequent will be by and by the man whose defeats will be the fewest.

But these child triumphs must be in every line. Many a "bright" schoolboy has known triumphant ways with his lessons only to meet defeat after defeat in life. Why? Because his schooling was so defective. His mental tasks were set before him, and he himself was minutely directed in a prescribed way whereby they might be accomplished. He followed the rules and obtained the expected results. It was all a matter of prescribed methods and that was the end of it. He fell back on no resources of his own, for there was no call for that, so he never developed any. When his days of "school" and perfect recitations were over and he was thrown on his own efforts he fell flat with nothing to sustain him. The old education is responsible for many such a failure. Success came to

the ones who ran out on their own lines to some degree. Though their school-room records were not so flattering, as boys they had met problems of their own initiative and had mastered them. Theirs were the kites which stood steady in the breeze; theirs were the pockets well filled with marbles; theirs were the longest strings of fish; theirs was the victor's crown even in the school-time days, though the schoolmaster's faulty record book failed to so credit them.

The education for the times must take this fact into account. It must not leave these various traits of the child-being to work out their own salvation paying heed only to the child-mind as did the old. Its methods must be largely those of the kindergarten principles extended. A fundamental principle is, that whatever will naturally hold the attention is of most value for development in any line. Therefore the play of the child is wisely sized upon as a first means of appeal and as a foothold in the task of education to be accomplished. Tasks in "play" are set, and when they are done and the difficulties overcome, how happy the child! Even so the man in his "work," in his "aims"; when it is all accomplished, how pleased the man! After all, what is "play"; what is "work"? Are they not one when properly pursued? Are they not both, activities of body, mind and soul toward a purpose, whether that be successfully to draw a toy cart by a string without overturning it, or to drive a ninety-ton locomotive at seventy miles per hour from New York to Chicago without ditching it?

In its purpose to send the whole boy to school the new education is calling to account certain defects in the old, and is pressing for needed reform. The tendency heretofore has been to prolong mental effort along certain lines to a degree out of all proportion to the benefits derived. These lines have been mainly in linguistic studies and to much formal text-book recitation. Now there is nothing better for mental discipline and development than the study of language and practice in recitations—up to a certain point. Beyond that the benefits are small indeed as compared with the time and effort expended. According to the old idea a student cannot study too much lan-



guage, and he is encouraged to take up one after another. But to what purpose? To little more than a criminal waste of time. "Linguists" who profess a familiarity with a half-dozen or more languages are not rare. Many of these have spent their lives in the study of languages, and yet few there are who can work satisfactorily in any of them save one, their mother tongue. True, these "linguists" are adepts in translation so far as the mere matching of words goes, but when it comes to a correct, practical and artistic use of any language other than their mother tongue they are frequently a laughing stock for the natives.

But it is sometimes argued that all this time is well spent on foreign languages, living, dying and dead, inasmuch as it opens up to the student "the beauties of the original" "which can never be conveyed fully in translation." I quote this cant, for it is as old as the first professorship of Greek or Latin ever established. To have any adequate appreciation of any literature the mind must be able to think and reason freely in the language of that literature. Now, how many of the thousands of our English speaking youth who have worried through portions of the Iliad with a Greek lexicon at their elbows could spontaneously think ten sentences in correct Greek? Not one. How many of the tens of thousands who have worn the pages of their Horace and thumb-worn the precious notes in the appendix could think two lines of original artistic Latin? Not another! An expert who had bent years of his life to the effort might be capable of the feat, but to offer this old argument as an inducement to undergraduates to study the dead languages is the height of absurdity. Indeed he is a rare student who has any depth of appreciation for the good things, the artistic things in the literature of his own mother tongue. Why? Because they are very few indeed who are capable of spontaneously artistic thought.

But, if a student really wishes to comprehend somewhat of the beauty of a "Prometheus Bound," let him read Mrs. Browning's version in English. That is as near as he will ever come to Aeschylus, unless he sets out with the definite purpose of

making Greek poetry a specialty for life and so masters the language that his daily contact with the world about him would find conscious expression in his thought in Greek as readily as in English. How many, think you, attain to such proficiency?

It has been charged by the critics that Pope's *Iliad* is Pope's, and little of Homer's. Is that not true of every translation? What think you, then, will the college freshman make of the Blind Bard in a semester of effort?

Yet there is much good in the study of languages, and the new education will hold fast to it in so far as it is profitably valuable. Beyond that it will drop it, for there is no time to be wasted in the support of a bald sentiment. Enough Latin and Greek should be studied by all to reveal the etymological bearing of these languages on the English. But this purpose should be kept constantly in mind and the work planned accordingly. Their study should also be followed for sufficient time to give the mind the valuable discipline that comes from practise in translation. With this use kept in view, two or three years at most for both combined is certainly ample, except, of course, in cases where the student expects to make the study of language a specialty. Even in this event he will do best by taking them up again later on as a specialist.

The valuable time thus rescued from the excessive and purposeless reading of a multitude of authors in foreign languages will be utilized by the present-day education in the development of other capacity in the man, such as cunning of hand, keenness of eye and ear, soul power for the fuller appreciation of man for his fellowman and all nature about him.

The old "classical education" pre-empted a great claim when it labeled itself "humanistic." Its assumption, by implication at least, that all else is necessarily barbaric, heathen, savage, gross, is somewhat pharisaical, to say the least. Because a young man has tied his hands behind his back for seven years while he devoted his mind to philosophy, mathematics and linguistics, carries with it no assurance whatever that the devotee has become any more of a man thereby. Indeed he has lost power in a very essential respect, perchance. He has be-



come a weakling in a part of his nature. Too frequently he fails to catch that practical, commonsense view of life which for the present times is pre-eminent in any man's equipment. The new education comes to him and bids him free his hands. It reminds him that they were given him for a purpose, and he is to use them. There is no reason for assuming that such freedom will necessarily detract from æsthetic or any others "humanistic" capacity. The architecture of today, for example, is more wonderful and more beautiful than that of any age. Our steel and marble palaces are constructed with a nicety of plan and a beauty of ornamentation over which the ancients would stand agape, could they but see it. And they are the work of freed hands.

The day of broad things is at hand,—the day of generous, though of kindly recognition of the value of ability in whatever sphere it may manifest itself for good. Time was when the man of books, and old books alone, was the worshipful "scholar," but now he who can best find his balance with all the forces of nature and society about him and be a master in it all, is the *man*. The new education has set itself to the task of his making, and the making of as many of him as possible.

The state is in the advance in this movement in its educational institutions. Is the Church going to place its schools in line, or is she going to continue to recommend to her sons and daughters that the back is a very restful position for folded hands? At one end of the public school system in almost every city and town of the land is the kindergarten, gaining firmer hold as its value is appreciated, and at the other end is the manual training high-school, with its shop work for the boys, and girls even in some instances, and its kitchen work for the girls and to some extent for the boys too. The purpose is not directly to make skilled mechanics or trained cooks, as too many seem to think and condemn this course because their ill-informed notions are not realized. The aim of this new feature in education is purely cultural in that its purpose is to implant in the minds of the boys and girls ideals of what really constitutes trained mechanics and skilled cooks and at the same

time to start them right in the way of eventually realizing those ideals in after life if need be. It is not expected that every boy who takes such a course in the school shops will eventually become a proficient mechanical engineer, or that every girl is to become an expert cook—though blessed would be that consummation. Right ideals in any walk in life are helpful to all. If a boy learn to dress a block of steel accurate to measurement to a thousandth of an inch, though that block may be consigned to the junk heap the next day, he is benefitted beyond measure for any calling the future may hold for him. His eye has learned an accuracy otherwise unknown; his hand has gained a deftness otherwise unacquired; but best of all the boy has come into the possession of a moral conception of the value of doing things just right which will fortify his personal attitude for righteousness ever afterward, no matter what is calling in life may be.

The advocates of the old education are disposed to look somewhat contemptuously on school shop work as "play"; and as they seldom condescend seriously to consider the philosophy of "play" and the part it holds in human life, they attach but small value to it. They are inclined to regard manual training courses and laboratory practise as easy, and offered merely to please the fancy of pupils. All I have to say to such critics is, let them once attempt to direct the simplest laboratory or shop practise and they will soon beg to return to their cushioned chairs, spectacles and lexicons. No class of teaching is so trying of patience or more draining on nerve force. The pupils may take eagerly to the work, but they must be wisely handled from the very first, or they will soon conceive a distaste for it. They, too, will soon conclude that it is much easier to sit in a chair and recite than to go into the laboratory and demonstrate. Somehow the best of us are averse to physical exertion, even the slightest, until—until some high motive is discoverable, and then no effort can be too severe. The wise instructor seizes on this fact and early strives to have his pupils gain a feeling for the high motive of their work. "Anybody can make boxes;" yes, and anybody can build fences, as



a visit to any negro community will demonstrate. But the point is not the making of a *box*; it is rather the *making* of the box. In the effort ambition is awakened to make the very best box possible, with perfect dovetailing and true measurement. When the task is done, there is the pleasure of conquering as a reward, and the student is eager for new difficulties to master. The student is now at work; he is entirely past the "play" stage the critic so deprecates as all there is to these new-fangled excuses to humor the pupil in his desire to escape as much of his books as possible. Books have been so long the sole tools of formal education that many people find a difficulty in comprehending that there may be other means which might be employed to better advantage in some respect.

The writer recently heard the president of a denominational college assert in discussing this subject that if he had his life to live over and were privileged to choose his own education in the light of his experience, he would go back to the same country school of forty years ago, to the same old master and pursue substantially the course which he did follow, church-college, seminary and all, were that choice set over against anything offered today. The statement was unique inasmuch as most men in reviewing their past lives mark almost every stage with pauses of regret. Surely if educational methods have made no advance in the past forty years they must be ready now to take a tremendous leap forward.

I, too, nearly forty years ago first invaded the country school at the cross-roads of a fertile Ohio valley, and as I now look back over my experiences in the school room—where, by the way, I have been without interruption ever since—I would choose far differently were the privilege of education again offered me. I would most certainly choose the advantages of the present-day position in education. Were I again a child of five years I do hope my parents would not send me to that country school, which, however, was as good, doubtless, as any over in Pennsylvania, for the schools were all very much alike in that day. Distinctly do I remember my first "lesson." A McGuffey's spelling book was placed in my hands, a child of five, remember, and I was told to learn the words on the first page!

Is it any wonder I have suffered a species of mental incapacity ever since when it comes to matters of orthography? Would I choose to go back to that? Not if I were in my sane mind. But here is about what I would choose were I permitted to begin my formal education again:

I would begin at five as formerly, but the first year would be purely kindergarten work: child songs, child rhymes, child action, child use of the hands in making things. I have heard my mother say that as a little child I used to sing a great deal. That spelling-book ordeal must have frightened from me whatever capacity I ever had in that line, for I certainly have none now. From the very first to the very last I would choose that my hands should be learning to do something, growing in skill, for after all this is but a phase of mental development. The hands can fashion only after the conceptions of the mind. As the skill of the hands grows, the mental conceptions will take on more perfect and more definite form. So the drawing of pictures, the fashioning of letters and figures should claim the attention of the child for a long time, for it takes years to bring the muscles of hands to become obedient servants of the mind.

Further, I would choose that my instructors give constant attention to the improvement of my whole physical bearing. Grace of carriage may be developed even in a lad from the country. I would choose also that my earliest notions of right and wrong be placed on a sound basis. I would also choose that my attention be frequently directed to the beauty of things about me, that a refined taste may be cultivated. All this could go on throughout the years of childhood ever adding to the sum total which is finally to expand into a full-rounded manhood.

I would have my while schooling fashioned on a two fold plan, the two features supplementing each other all along the course. The first should be for culture and the second should be for equipment, more especially. The elements which make for culture in a sense also make for equipment, for unless a man is cultured his equipment serves him but lamely for any



worthy calling. The cultural elements are general and may be turned to account in any vocation. The equipment is particular, and is of value chiefly on special lines. Because of the broadly general nature of the former its interests should be looked after mostly in the earlier years of the student's life. But the beginnings of special equipment need not be long delayed, as has been all too universally the practise of education in the past and for which it is now called in judgment. All the more is this neglect to be condemned when it must be recognized that exercises which develop physical skill also tend in a great measure to the refinement of taste ; and refined taste is the soul of true culture.

Every self-respecting man should be self-supporting by the time he has reached his majority, and he should depend on his own resources ever after. This choice I would make for myself, and I would demand that my formal education should be done by that time and that it should by that time have given me sufficient equipment to earn me a living. This the new education can do, and the world is demanding that it should do this much. By the old education after a series of "commencements," first from the graded schools, then from the high-school or academy, then from the college, and finally from the professional school, the very much "graduated" student is launched into "life" at twenty-five to thirty years of age, depending on his absorbent abilities, and yet no more capable of earning a living than a boy of nineteen.

No, I would not choose that road a second time ; but this I would do : I would pursue the primary schools till I was thirteen years of age, or through the seventh grade. Then I would seek out some institution, preferably under church control, and follow a course broadly cultural for the first three of six years, but grading more distinctively to professional lines in the latter three. I would prefer a church school to a high-school or other state institution at this stage in my education, for the reason that the church schools are seldom over-crowded, though it must be admitted that they are sometimes distressingly and disastrously small. At any rate the pupils are regarded as individual human beings, and not as a herd of sheep

to be driven as a flock with the devil to take the hindmost and the wolves to get the wayward. Then there is a spirit of reverence in the atmosphere of such a place, a reverence for all high and noble things. The administration is more pliable and may yield more readily to serving the needs of the individual student than is at all possible where a thousand or more must be controlled. Where there is a spirit of reverence for good things, there is also a genuine sympathy extended to all, that is indeed helpful.

Because of this pervading spirit of respect which arises as a direct result of religious influence and which makes for the development of the true gentleman and the true gentle-woman more than anything else, I would choose the denominational institution as against all others if I could only find there what I have a right to claim for my physical development and beginnings of professional equipment as well as for my mental discipline.

By physical development I mean vastly more than is included in "physical culture" and "athletics." They afford but a small part indeed of true physical development. Most of our schools do have their basketball, football, tennis and track teams, all of which are very good in their way, and I certainly would claim my part in them. But I would want more. Briefly, I would want shop privileges continuously from the day I enter till the day I leave. Once more I will say it, lest the point be missed, I would want such privileges not to make myself an expert mechanic, but to develop a certain deftness of hand, a keenness of eye for right lines, a sharpness of ear, in short, an alertness of the whole being which is invaluable in any calling in life, but surely to be acquired in no other way than by applying hand, eye, ear, the whole being, to actual tasks, and at no other time than in youth. Such practise would also afford recognition of true expertness in professionals; the quack would be known at sight, and his numbers would grow less; indifferent workmen would meet with quicker condemnation and so be led to better effort.

In shop work I include also laboratory practise in physics,



chemistry, biology, etc., which would naturally come in the later years of the course.

My eight years in the primary schools from the kindergarten through the seventh grade should have given me the ability to write a good "hand," to read any English at sight, a correct knowledge of the fundamentals of English composition and grammar, a fair knowledge of the physical and political geography of the world, the essentials of arithmetic, a fair notion of the structure of my own body and the functions of its several organs, the ability to draw in outline, and a knowledge of musical notation. Practise in drawing, penmanship, reading aloud, singing and marching to music would supply the physical development for these years, while the remaining subjects would strengthen the intellect.

Now, when I come to the church school at thirteen years of age I hope it is clear that I should want the development of the physical part of my being to continue along with my broadening intellect and unfolding spiritual nature, for my body is to be the machine whereby I am to get out of life a true living for my mind and for my soul. But where at the present time could I find a school under church control to fit my needs? The denominational preparatory schools and academies as now organized would fail in every instance so far as I know them to give me what I want. As now organized, the preparatory schools and colleges are too wasteful of time. There is too much repetition of work, many subjects are pursued to too great a length, and many others are of such a nature that the young man is a dullard indeed who cannot work them out for himself. Yet time for endless recitations in them all is taken.

To look at a modern college curriculum one would almost think that every student must be a second Bacon and claim all knowledge for his domain, but, unlike Bacon, he must have a "professor" to conduct him into every detail of his possessions, leaving nothing to be sought out for himself. I might submit to even that for the other advantages which would undoubtedly be mine in a church school, even at the expense of two or three extra years of valuable time, were it possible for me to

get there eventually what I want in the way of resourceful development and ready adaptability.

Oh, how criminal in the Church to have so long neglected this side of education! What folly in her to hold aloof in this matter further! I speak plainly and emphatically, for the chief purpose in writing this paper is to point out this very deficiency and to show forth to the Church her great opportunity in the educational field of the present times. Even if the sole aim of the church schools were to prepare young men by and by to enter the ministry, this side of their educational life cannot be neglected. But the church school has a broader field than that. She should give herself to the education of all youth from the ages of thirteen to nineteen, whether they be in the Church or out and whatever profession they may think to follow in after life, because of the vital importance of that spirit of reverence mentioned above, and because these are the years which determine what the man is to be. Will the Church awaken to her opportunity, her responsibility? Will she?

For the six years' academic course I should desire continuous practise in the correct use of English, both written and spoken, along with continuous exercise of hands and body, for these are to be means of expression no matter what my life work may be. For mental discipline and information in the rudiments of all human knowledge I should want something of all the subjects now offered in secondary schools and colleges, but I should want it presented in the most economical method possible, with encouragement to, and opportunity for, as much individual work as possible. As indicated before, two or three years at most of Latin and Greek studied mainly for etymological values will be quite sufficient. This supplemented by two years of German or French for the mental discipline which comes from the study of grammatical construction and translation, along with the continued drill in English, will give the maximum of benefit to come from linguistics. Further work in this line is mostly a waste of time. Two years of algebra and one each in geometry and trigonometry is enough of academic mathematics. Leave the analytic geometry, de-



scriptive geometry, calculus, quaternions, etc., for after years of university specialization. For the natural sciences a year each should be given to botany, zoölogy, geology, astronomy, chemistry and physics, but in all of them much time should be given to the laboratory, fully three-fourths of it. The subjects of philosophy, history, economics, sociology and literature should claim a due portion of the student's time for their informational and cultural values, but they should not be allowed to run out too much into detail. I should also ask that somewhere in the six years a thorough course in business forms, methods and commercial law be provided. In these days ignorance of accepted methods of keeping accounts is as reprehensible as bad spelling, and that is a poor school indeed which omits such instruction. The manual training courses in wood, metal and other materials should come in the earlier years of the course, and the laboratory work in biology, chemistry and physics in the later years, as suggested.

The student will be nineteen when this course is finished. By that time he will know what his calling or business in life is to be. Indeed it is likely he will have determined that matter several years before, and will have been directing to a great measure his efforts in the lines of his chosen profession.

For the sake of illustration we will suppose he purposes to enter the gospel ministry. He has yet two years before his majority is reached, and he goes immediately into the theological seminary for those two years. But the course is four years. Very well, that is none too long, and the young man has many things to learn, chief and most perplexing of all—his fellow man whom he purposes to serve in matters spiritual. At twenty-one he is to be self-supporting. Let him leave the seminary for two or three years and go to work to earn a living and a surplus to carry him through his remaining two years. Meanwhile he will gain a valuable experience, and, better still, he will gain somewhat in years. Through it all, however, he is to keep his ultimate purpose clear in mind, and every spare moment is to be devoted to the interests of that purpose, by way of reading, study, observation, cultivation of social qualities, charity work, Sunday-school work, etc.

What a blessing such a plan would be to the church ministry if adopted! No more grown men dependent on the Church as beneficiaries! Fewer tactless, inefficient, unbusiness like preachers! God hasten the day!

Or suppose the student is to become a physician. After leaving school at nineteen he should seek employment, as a teacher for a year or two, or in some office, pharmacy, chemist's shop, or other business connection which in four or five years would earn him enough to support him through a four-year medical course in some first-class medical college. In the meantime he is to give all his spare hours to reading and the further pursuit of biological and scientific studies. What he got in school should have been enough to put him on his feet in botany and zoology so that with the help of the excellent books now available he could make rapid and sure progress for himself. As a physician it is not well for him to enter active practise much before he is thirty, and it would be a great mistake for him to have some kind parent or wealthy uncle or other "angel" to keep him in school till that time. The same may be said for the engineer, law student and other prospective specialists.

The criticism may be offered that many would be tempted by this interim of business contact to fall by the way, and never return to the professional school for the completion of their course. So much the better! The professions would be well off without those who have not the mental strength and moral force of character to hold them to a high purpose in life. Indeed this weeding-out process would be most salutary. We would have fewer preachers, certainly, but how much more excellent would be the class left by the winnowing!

After such a six years academic course the student might well spend the remaining two years of his minority in a state university, normal school or agricultural college in pursuit of such studies as look more especially in the direction of his proposed profession. Many would be the advantages to follow from such a procedure if the parental funds readily permit. The state institutions are foremost in their equipment, and it is due to the young man that he should enjoy the best advan-



tages his circumstances will afford. While the presence of great numbers of fellow students would be a detriment in his earlier course before his character is well established, the reverse would be the case for the last two years of his minority, for the reason that then his judgment would be more mature and his self-reliance stronger, and the enthusiasm of the many would stimulate him to great personal endeavor.

I know there are many church people ready to censure whenever a word is said for the state educational institutions. But are not the children of the Church to be patriotic and stand for the institutions of the state whether they be educational, political or otherwise? If such institutions are not good, it is the duty of patriotic citizens to make them so. But if they are doing a good work, as they certainly are, is it not unpatriotic to disparage them?

As a rule the church schools should not attempt more than the six years work outlined above, for they seldom can have the equipment either in teaching force or appliances to give the student the best beyond that.

It may be objected that this plan will not give the graduated student a "degree," and he will hardly win that distinction (?) at the university if he should spend his two remaining years before his majority there. What of it? He misses nothing thereby. Beyond a mere empty sentiment, the value of the "B.A.," "B.L." or "B.S." is altogether *nil* in these days. But such a course will give him a value commensurate with the time and energy expended, whether it go tagged or untagged.

If those last two years be spent in an agricultural college, at his majority the young man can go on a farm and become a successful agriculturist as time goes on and experience accumulates. Or if they be spent in a normal school he can take up his profession as a teacher and become a success at that. Or he can go into business life and succeed there; or, as has been suggested, after he has laid by enough for his support during a purely professional course he can return to the professional school and fit himself to become a specialist.

This is the proposition of the new education, the education for these present times. Is it not reasonable? Is it not such

as every liberal-minded, right-thinking man can only second? We need not pray for its coming. It is at hand. Certain ones have tried to frighten it away by crying "mercenary!" "spirit of commercialism!" at it. But such are not the cries of the well-informed and the far-seeing.

It is the duty of every man to provide for his own support and that of all who may be dependent upon him. And furthermore, it is the duty of our schools to equip the youth of the land mentally and physically to provide that support, and at the same time to give them a culture to enjoy the life so assured. Logically, the most direct course to that end is the one to follow, and that is the very one which the education of the twentieth century model seeks to present.

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## ARTICLE VI.

### SPECIALIZATION AND CONCENTRATION IN EDUCATION.

BY PROFESSOR J. W. RICHARD, D.D., LL.D.

That so many articles on education should appear in *THE LUTHERAN QUARTERLY* at one time is not accidental, but symptomatic. It is an indication of the deep and widely felt interest in the subject among the educators of our General Synod. True, these articles were solicited, and in two cases at least the subjects were suggested. But the fact that all who were solicited to write, responded, and have written with so much earnestness and definiteness of aim, is evidence that their work is not perfunctory. They speak from the watch-towers of experience and observation. They know whereof they speak, and they speak as loyal sons of the Church.

As was to be expected, and as is not to be deplored, these writers do not view the educational problem exactly alike, nor do they follow the same method of attaining the end sought; but together they throw a flood of new light on the subject. They all indicate that many old things are passing away, and that many things are new, that we live in a new era, and that new demands are now made on the educational activity of the colleges, for it is in the interest of college education that they



write. The trend in all these writers is the same. Their faces, albeit not with the same angle, are turned toward the future. One of them has long been the honored professor of English in our oldest college; two are energetic college presidents, and one ably fills the chair of the natural sciences in our youngest college. What they have written ought to appeal very strongly to the Church, and to those who have in charge the direction of our institutions of learning.

While differing in their views of *minutiæ*, the consensus of judgment of these writers seems to be that our institutions are not fully meeting the needs of the times, nor fully the needs of their own proper constituency. Improvement is sought in strengthening the things that remain, in specialization, in more practical training. As an educator of twenty-nine years' experience—ten years in a college, and nineteen in a theological seminary—we give our hearty approval of the idea of advance, change, adaptation. As individuals and as a Church, we are realizing, and must come still more fully to realize, that the old curriculum does not furnish the only means of making men scholarly and cultured; that one line of intellectual work as well as another may train the mind and refine the manners; and hence that it can be no longer claimed that the Greek and Latin classics are the only *literæ humaniores*, nor justly be charged that a man cannot speak and write the English language accurately and effectively without classical training. The names of William Shakespeare, Andrew Fuller, Robert Burns, Hugh Miller, Abraham Lincoln, will stand forever as the complete refutation of that antiquated notion. On the contrary it has been found that the thorough grammatical, philological and literary study of the chief modern languages, at least when conducted on an elementary basis of Latin, furnishes mental training and refined culture, presents lofty ideals and equips with the ability to utilize the best thoughts of modern times, and especially of the living present.

Nor is it true that the ancients have stolen all our best thoughts and published our noblest sentiments. Daily there is something new under the sun. Let us not forget the past, but let us live in the present.

In a word the idea of encyclopedia in college training must be abandoned. It is impracticable, it is impossible. The encyclopedia is too vast. It cannot be compassed by any one person in a lifetime. Even the educated man of post-graduate and university training must be allowed, without a sense of self-disparagement, and without prejudice from others, to confess his ignorance of many subjects; and neither the Church, nor the State, nor Society should require that her educated men shall be encyclopedic scholars and walking libraries. But each of these factors in the world's grand march of progress has a right to demand that all professional men shall be thoroughly and fundamentally versed in those sciences which they affect to teach and to administer. Sciolism should be no longer tolerated. Too long has it been allowed to work evil.

The time for specialization has fully come. After a solid foundation shall have been laid in elementary training, specialization should be not only allowed, but even insisted on; albeit not such specialization as offers an easy and "practical" course, but such as provides full equivalents in *difficulty* and in *educational value*, such as requires from two to four years for mastery—a specialization by *groups*, not by individual subjects. System and symmetry should be kept well in view.

Were we called on to lay out an academic course for intending students of theology, we would "require" very much more Greek and Latin and German than are now "required" for graduation; but we would greatly curtail the encyclopedia of "required" studies that now spreads itself over so many pages of the college catalogue. Proficiency in the English language presupposed, we would require the prospective student of theology to learn the Greek, Latin and German languages so thoroughly as to be able to make a practical use of the vast treasures of theological literature in those languages, without having to resort to translations. In other words we would enhance the *special* preparation for the study of theology. We would bring our young men to our theological seminaries with a better preparation for theological study than we ourselves had. We would have them prepared to do original and independent research. We would make them scholarly as well as



practical dividers of the word of truth, for the time is here when only the scholarly minister can sustain himself in many communities, and can command the respect of those intelligent and cultured people who are now found in so many congregations and communities. Not less piety, but more scholarship is needed in the pulpit. The pew will not bow the knee to platitudes and common-places and airy nothings. The preacher must put thought in his sermon, as well as have the Spirit in it. Only theologians can be great preachers; only theologians have been great preachers—Paul, Augustine, Bernard, Luther, Calvin, Wesley, Edwards, Tholuck, Gore.

And more: We would carry specialization into the theological seminary. After a curriculum of "required" studies as a basis, we would offer groups of electives which are both theoretical and practical. Men should be allowed to follow tastes, and to develop special talents, for "there are diversities of gifts, but the same Spirit," and the diverse gifts of men, developed and strengthened by special training, can all be made serviceable in the one Kingdom of the Master, which, as it is daily presenting new conditions, consequently requires new adaptation for service.

Too true is it, alas! that the children of this world are wiser in their generation than the children of light.

Were we called on to mark out a course of preparatory training for intending students of law, of medicine, of the natural sciences, we would certainly begin very early on lines that would have in view the exigencies of the profession, the literature of the subject and the work to be done.

The Susquehanna river is very picturesque, but the deeper Hudson is more effective.

In fine, we commit ourself to specialization, but not to a specialization that lowers the standard of scholarship, or makes it easy for the student, or provides short-cuts, or fails of ideals; but to a specialization that gives men large intellectual and ethical culture, that draws out the best talents in them, and makes them masters in their own spheres of activity. We would intensify scholarship by making it deeper. "Beware of

the man of one book; beware of the man who knows one thing well."

*Longe fuge; fenum habet in cornu.*

But how is specialization to be realized? Aye, there's the rub. Under conditions existing among us specialization such as we have indicated, is not possible, either in college or in the theological seminary. Professors have quite enough to do with the "required" courses and with the few electives now offered. To demand more at their hands is to diminish their efficiency, and to reduce them to the category of the country schoolmaster, who holds the text-book in his hand and "hears a recitation." The only effective way to meet the new needs, and to place our educational work on a commanding plane, and to render it equal to the demands of the times, is to increase the teaching force in our institutions. But this should be done, not by scaling down the salaries of professors, but by enlarging the endowments. The crisis is upon us. The Church must advance the money, or hang on the fagend of the educational procession. The Million Dollars movement, if successful, will help. But what is a million dollars among so many institutions? Five colleges and one seminary aspiring to the dignity of a college, two theological seminaries, and three theological departments, with a constituency of less than 220,000 members!

What then is our prime need? One word answers the question: *Concentration*. Business men are beginning to inquire, "What will your million dollars accomplish, if you are going to divide it among so many?" Concentration, then, should be calmly considered. Can we not strengthen our educational work by reducing the number of our institutions? Who will bring the matter squarely before the next convention of the General Synod, and ask for the appointment of a committee to consider the advisability and the feasibility of concentration? Who? There are precedents. In 1815 the University of Wittenberg was united with the University of Halle. In 1853 the Reformed Church in Pennsylvania concentrated its educational work at Lancaster, and made one institution out of two. Some forty years ago the Methodists abandoned two colleges in



Northern Illinois and concentrated at Evanston; and about the same time union was effected between Jefferson College and Washington College in Pennsylvania.

There is no doubt that in each case much tender sentiment was sacrificed, and that financial loss was sustained. But in each case new sentiment has been created, and vast has been the educational gain. With us the issue must not be tender sentiment and financial loss, but the vast gain that will inevitably follow, in enlarged faculties, in improved curricula, in educational standing, in work done. Shall we concentrate? It is not wise to inquire, "Shall A go to B, or shall B come to A; or shall A and B move to a point called C." The one serious, solemn question should be, "Shall we concentrate?" We believe the wise heads of the Church are ready to say: *Let us concentrate*, and we believe the business intelligence of the people is ready to second the motion.

Let us learn wisdom from the children of this world. Let us make such friendly combinations as will enable us to build up a few institutions that shall command the fuller support of our own people, that shall more effectively meet the needs of the Church, that shall make us seen and known in the educational world. Every day that we abide in our present condition we suffer detriment. Local interests and personal preferences and tender sentiment must yield to the common weal. *Concentration!!* The wise heads of the Church will say: It is desirable; the practical heads will say: It is feasible. *Then let us have it.*

## ARTICLE VII.

## THE ATONEMENT.

BY SAMUEL SCHWARM, Ph.D., D.D.

The primary signification of the word *atonement*, which was probably derived from "at-one-ment," was reconciliation, but it is now generally used in the sense of expiation, satisfaction made for an offense, propitiation of wrath, price paid for redemption or ransom. It is commonly used to express "the expiation of sin and the propitiation of God by the incarnation, life, sufferings and death of the Lord Jesus Christ."

In the Old Testament of our English Bible the word atonement is generally found as the translation of the Hebrew verb *Kaphar*, which means to cover, to cover with sacrificial blood, to expiate, to purge away sin, to blot sin out, to ransom, to reconcile. In the Greek New Testament the same great fundamental idea is expressed by a number of words, which have been variously translated; for example, *Katallage* by atonement or, its equivalent, reconciliation; *hilasmos* by propitiation; *lutrosis* by redemption; *hilaskesthai* by expiation; *agorazein* and *lutron* by ransom, etc.

In the New Testament, as also in the Old, the use of the word atonement, or any of its equivalents, implies an estrangement between God and man, an alienation between these two parties, caused by sin. Sin has separated them, opened a chasm between them. On man's part this alienation is the direct consequence of his willful disobedience to God's righteous law. On God's part it follows from the very nature of his perfect holiness and love. Just because he is holy and loving he cannot be indifferent to the transgression of his holy law. God's condemnation must rest upon the transgressor until he make an atonement, or satisfaction, for his disobedience, that is acceptable.

The Atonement is therefore the scheme by which these alienated parties, God and man, are brought together again, re-



conciled, made fast friends instead of enemies, fitted to live together and enjoy each other for eternity. The story of how this perfect satisfaction has been made thro the life, suffering and death of Christ Jesus, God's only begotten and well beloved Son, for the sinner, is an old, but, nevertheless, an exceedingly important one. It needs to be constantly retold and impressed anew upon the minds and hearts of sinners. It has been, I fear, too much neglected in recent years. The life and existence of the Christian Church is involved with it. There cannot possibly be any Christian church, if this doctrine of the Atonement ceases to be preached and believed.

#### I. THE NECESSITY FOR AN ATONEMENT.

The whole law of God for the government of mankind was summed up by Moses, and also by Jesus Christ in this, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy strength." And by the Apostle Paul in one word, namely, "Love." It was said, "He that doeth these things shall live thereby." "Do this and thou shalt live." "But cursed is every one who continueth not in all things written in the law to do them." The law that God gave man for his government was simply the law of love which was to manifest itself in obedience. Obedience was life, disobedience, death. As a test of love, or obedience, God said to the first head of the human race: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat, for in the day that thou eatest thereof thou shalt surely die." But this just and righteous requirement of the being who had received his life and all from God, and who could have easily granted what God asked of him, was violated by willful disobedience. Thro this disobedience the first human pair alienated themselves from God, they lost the image of God in which they had been created, and they were transformed into the image of sin. They now hid themselves in the garden to avoid meeting God, in whom they had hitherto delighted. And all their children, who have been naturally engendered, have followed their example of disobedience and hiding from God. "They have all

gone astray. They are altogether become filthy, there is none that doeth good, no not even so much as one." The carnal mind has become enmity against God thro sin; it is not reconciled to the law of God, neither can it be. And we are also told that God is angry with the wicked every day, that he cannot look upon sin with any degree of allowance.

It is indeed true that God did not cease to love man, for He is love and cannot cease to love, but it is also true that He is just and righteous and could not, consequently, continue to treat the sinner as tho he were holy. He must now treat him as a disobedient and rebellious subject. He must look upon him as one who justly merited his condemnation because of his transgressions, as one whom he could no longer treat as innocent until he had made amends for his disobedience. A just and righteous human father, even, cannot treat a wayward and rebellious child, tho he love him ever so much, as he can one who is innocent and obedient. He realizes that it is due to his character and position that the disobedient and rebellious child should make satisfaction for his disobedience and rebellion and be submissive before he can again treat him as innocent.

So this disobedience on the part of man produced a changed relationship between God and man. It separated two who were formerly one. And this separation concerned God as well as man. He was the *justly* offended one. He was the one whose holy law had been violated, who was treated as tho he were an unholy and unrighteous being, as tho he were a liar. He could not, therefore, forgive the sinner, unless he make complete satisfaction for the injured justice, but must mete upon him the threatened penalty attached to the law. Hence death passed upon all men, for all have sinned and come short of the glory of God.

The sinner, then, in order to be justly pardoned, must render a full and perfect satisfaction, in the eyes of the lawgiver and also in the eyes of all of his innocent and obedient subjects, for the violated law, a satisfaction that will place the character and law of God in such a condition that they will not be dishonored or weakened by the pardoning of the sin-



ner. The motives to obedience must not be weakened, nor the respect for God's character. The character of God must be made to appear perfectly consistent to all his creatures, no less opposed to sin nor less delighted in holiness than if the law had never been violated. There must be a perfect healing of the law, the justly offended deity must be completely propiated. For God to pardon the sinner without such a complete and perfect satisfaction for disobedience would have manifested folly in giving a law which he foresaw should not be enforced; or else weakness, in not being able to enforce it; or injustice, in treating the violator as tho he had obeyed the law; or untruthfulness, in proclaiming he would enforce the law and then fail to do so.

For such a ruler, the pardoned sinner, even, could have but little, if any, respect. And his name would be despised and abhorred by all holy and righteous beings. Such a ruler the God of the Bible is not. He will in no wise clear the guilty without perfect satisfaction. This is not merely the teaching of his Word, but it is the ineffaceable law of our consciences. The law, "The soul that sinneth, it shall die," was revealed from heaven and also written on the hearts of men. This law demands satisfaction or death. It is inexorable. It knows no mercy, has no pity. "The wages of sin is death." "Sin when it is finished bringeth forth death."

#### A MERE PROCLAMATION OF PARDON NOT SUFFICIENT.

A mere proclamation of forgiveness without the actual removal of sin would have been only an apparent, a seeming reconciliation; and sooner must God leave the whole world to sink in ruin than violate the eternal laws of his holiness and rectitude. Holy love, which possesses the right of unconditional demand upon the human heart, must manifest itself to the conscience as a creditor who cannot be refused, who continues to knock until his demands are satisfied. The debt must be paid. Even if a man could have induced God to proclaim an unconditional pardon, he could not thus have been reconciled to God so long as he remains constituted as at pres-

ent; for his conscience emphatically tells him that the debt must be paid and the guilt removed before he can even convince himself that God is reconciled. Man's reason and conscience recognize the truth that satisfaction from the sinner is due to God and his government. (Martensen).

And, on the other hand, a change must also be brought about in the disposition of the sinner. He must be made holy again before he can be reconciled to God and restored to his former relation to him. He must be so changed also that he will regard God as holy and just, and himself as having been rightly condemned to death for his transgressions. God must be brought to be to him still a God of love and as infinitely worthy of his love, and not to be a tyrant deserving of hatred. To bring about, therefore, right relations again between God and man, both must be reconciled, that is God's injured justice must be satisfied and man's sin and sinful disposition removed, so the atonement must have an ethical as well as redemptive power. Without such an atonement, at-one-ment, no sinner could possibly be pardoned and saved.

The necessity for an atonement was not absolute, but conditional. God was not obliged to save the sinner. He might justly have let him die the death. But if man was to be saved there must be a perfect satisfaction made first.

## II. WHERE WAS SUCH AN ATONEMENT, OR SATISFACTION, TO BE FOUND?

The transgressor could no more render the required satisfaction for himself than a guilty criminal can give himself pardon and a good character. And one man could not render this satisfaction for his fellow man, for all are sinners and alike under condemnation; and even if all had not sinned, no one man can possibly do more than the law requires him to do for himself. No man can obey the laws of his country, even, for himself and also for another. Every man must render perfect obedience to the law for himself, and that is all he can do; and he can merit nothing for that, for it is his duty, or due.

Nor yet could the transgressor make the required satisfac-



tion for his sins by offering the life of some animal instead of his own. A dumb beast cannot be a sufficient substitute before a just judge for a rational being. It is true the Israelites were commanded to offer animal sacrifices for sin, but they were not proclaimed as self-sufficient, but as typical of an Infinite Sacrifice to be made for sinful men by a Mighty Deliverer whom God promised to send. There was none other than a typical value in those animal sacrifices. They pointed forward to the great and all-sufficient sacrifice that God would provide for the sinner. It was thro faith in this promised Redeemer, in the redemption to be made by his perfect sacrifice, that the Israelite was reconciled to God and given admittance to the heavenly Canaan and not thro the virtue of the blood of a beast.

“Not all the blood of beasts,  
On Jewish altars slain,  
Could give the guilty conscience peace  
Or wipe away a stain.”

Neither could an angel offer himself for the sins of mankind, for the angels were all also subject to the same law, and could do no more than satisfy its claims for themselves. No one who owes every duty he can possibly render can pay a debt for another. Where then could man find this required satisfaction that was absolutely necessary to his salvation? Who or what could stand in the place of the sinner and obey the law and pay its penalty for him? No man could, no animal could, no angel, even, could. Well might the sinner exclaim, “O wretched man that I am! Who shall deliver me from the body of this death?” So far as the sinner was concerned, unaided by divine Revelation, there was no answer for this question.

“Plunged in a gulf of dark despair,  
We wretched sinners lay,  
Without one cheerful gleam of hope  
Or spark of glimmering day.”

Anselm, who was the first to give a scientific statement of

the doctrine of the Atonement, which has generally been accepted as essentially correct by the Church, reasoned as follows: "Sin is a debt. Our Lord so called it in his prayer. Man owed complete submission to God, perfect obedience. This he did not render to him. Hence his debt. Renewed submission will not pay this debt and remove his guilt. Man to become free must first make perfect satisfaction for past sin and must then render a sinless obedience for the future. This he is unable to do. But his inability does not free him from his obligations, for it is the result of his free act.

"But cannot the love of God step in here and forgive the sinner without any satisfaction at all? No, for that would be putting a premium on unrighteousness, or transgression of law. It would destroy the character of God for justice and truth.

"Cannot man then render satisfaction for violated justice? Only by his eternal punishment and death. Hence one man cannot become the savior of another, for all are sinners and all must die.

"But cannot satisfaction be made for man by some substitute of some kind? That all depends upon the nature and character of the substitute. Justice would be defrauded by a substitute of a less value for that of a greater. The satisfaction for the sins of mankind must be an infinite satisfaction, for an infinitely holy and wise law, of an infinitely holy and wise being, was violated. God alone can make such a satisfaction."

The provision for making this atonement, even under the Old Testament dispensation, was by divine appointment, as already intimated in the promised Deliverer, and was by no means a mere human device for overcoming God's reluctance to forgive disobedience. Under the cover of the blood of a victim slain by his own hand in acknowledgement of the righteousness of God's condemnation of disobedience, brought by consecrated hands into direct contact with the symbols of God's presence, the worshipper, in spite of his defilement, might himself draw near to God. So the story of the Atonement, or perfect satisfaction for sin, which in the Gospel, is the provision of God himself, thro his infinite wisdom and love.



It was the unchanging and everlasting love of God that devised the scheme by which he could forgive the believing sinner and still be just. This scheme is in perfect harmony, therefore, with God's law, for God's love is not an illicit love, that shuts its eyes to the requirements of righteousness and justice, but a love that meets every claim of a holy law, every requirement of a perfect atonement was fulfilled in Jesus Christ, as the following passages declare: For what the law could not do, in that it was weak thro the flesh (sinful man), God sending his own Son in the *likeness of sinful flesh*, and for sin (by a sacrifice for sin) condemned sin in the flesh: That the righteousness or requirements of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. (Rom. 8 : 3, 4.) "For when we were yet without strength in due time Christ died for the ungodly." "God commends his own love to us, in that, while still being sinners Christ died for us." "Much more, therefore, having been justified now through his blood, we shall be saved by him from wrath. For if, being enemies, we were reconciled to God thro the death of his Son, much more, having been reconciled we shall be saved by his life. And not only so, but also we boast in God thro our Lord Jesus Christ thro whom we have now received the reconciliation." "For as by the disobedience of the one man the many were constituted sinners, so also by the obedience of the one many shall be constituted righteous." (Rom. 5 : 6-20). "But now apart from the law the righteousness of God has been manifested, being borne witness to by the law and the prophets; even the righteousness of God thro faith of Jesus Christ, towards all and upon all those that believe, for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace thro the redemption that is in Christ Jesus, whom God set forth to be a propitiation (mercy seat), thro faith, by his blood, to show his righteousness, because of the passing by of sins done afore-time, in the forbearance of God; for the shewing, he might himself be just, and the justifier of him that hath faith in Jesus" (Rom. 3 : 21-26). "For there is one God, one mediator also between God and men, himself man, Christ

Jesus, who gave himself a ransom for all (1 Tim. 2 : 5, 6).” “The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matt. 20 : 28).” “He was delivered for our offenses, and raised again for our justification (Ro. 4 : 25).” “Christ, our Passover, is sacrificed for us (1 Cor. 15 : 7).” These passages, and many more like them in the New Testament, mean, if they mean anything, that God made Jesus Christ man’s substitute, and thro him all the demands of the law upon the sinner were met and paid. The same was also foreshadowed by the law and the prophets, especially in Isaiah fifty-three : “The Lord hath laid upon him the iniquity of us all”—“the chastisement of our peace was upon him—with his stripes we are healed,” etc. Christ’s whole life was a perfect self-surrender to the loving service of his brethren in trustful obedience to his Father’s will. Its culmination was the shedding of his blood freely for us, so that we might be saved by his blood.

With these Scriptures harmonize, where rightly interpreted, the teachings of the Church Fathers, tho they have left us no extended treatises on this subject. Polycarp, a pupil of John, says, “Christ is our Saviour, for thro grace we are righteous, not by works ; for our sins, he has even taken death upon himself, he bore our sins in his own holy body on the tree.” Barnabas, a pupil of Paul, says, “The Lord endured to deliver his body to death, that we might be sanctified by the remission of sins which is by the shedding of the blood.” Justin, the Martyr, says, “God, himself, gave up his Son for us, the holy for the unholy, the good for the evil. For what else could cover our sins, but his righteousness? Oh, wonderful operation! that the sinfulness of the many should be hidden in the one, and that the righteousness of the one should justify the many ungodly.”

Athanasius said, “Christ took our sufferings upon himself and presented them to the Father, entreating for us that they be satisfied in him.”

Augustin said, “All men are separated from God by sin. Hence they can be reconciled with him only thro the remission



of sin, and this only thro the grace of a most merciful Saviour, and this grace thro the one only victim of the most true and only perfect priest."

The Reformers followed the teachings of these Church Fathers, and especially of Anselm, on this great subject. They merely added that this atonement must be appropriated by the sinner for himself thro faith in Jesus Christ, the atoning sacrifice; and also that by his perfect obedience to the law Christ procured for the believing sinner eternal felicity.

And with this teaching the hymnology of the Church harmonizes also, from the first Christian hymn:—

"Thou art one holy Lord,  
The all-subduing Word,  
The healer of strife!  
Thou didst thyself abase  
That from sin's deep disgrace  
Thou mightest save our race,  
And give us life," to Doderidge's:—

"Behold the amazing sight,  
The Saviour lifted high!  
Behold the Son of God's delight  
Expire in agony!

For whom, for whom, my heart,  
Were all these agonies borne?  
Why did he feel that piercing smart,  
And meet the various scorn?

"For love of us he bled!  
And all in torture died  
'Twas love that bowed his fainting head,  
And o'pd his gushing side."

#### WHY CHRIST COULD MAKE THIS SACRIFICE.

But how was it possible for Christ to make such a full and perfect satisfaction for the violated law? It was all owing to the fact that he was the God-man, perfect God and perfect man. This is plainly taught by the Sacred Scriptures in that they ascribed to him divine attributes, divine works, divine worship and divine names. And they also ascribe to him human attributes, human works, human needs and names. His work is

really. therefore, God's work of love and grace towards the race; and it is, also, really in the highest sense the act of humanity; for it is God in human nature, who satisfies the demands of righteousness. The Christ is not only God, but also the Second Adam taking the place of humanity and offering in himself a sacrifice which must be regarded as the actual work of humanity itself. He fulfilled the law not as a single casual individual in the course of a generation, but as the head of the race under whom all must be included. The righteousness of the whole Body is, therefore, included in him as the head, and as the Father beholds the race in him, he beholds the race as one in whom he is well pleased. And to those who receive him he gives power to become the Sons of God. (Martensen).

And thus Anselm also: "God alone can make such an infinite satisfaction. But on the other hand it must be rendered by man, or else it will not be a satisfaction for man's sins. Hence it must be rendered by a God-man. But no suffering or sacrifice was due from this God-man, hence his obedience and satisfaction was a surplusage and might inure to sinful man."

### III. THE ATONEMENT, OR SATISFACTION, MADE BY CHRIST WAS A REAL AND SUFFICIENT ONE.

Abelard maintained, that God on the repentance of the sinner can forgive him without any satisfaction whatever; that the death of Christ was, therefore, not a real satisfaction for sin, but an exhibition of God's love in order to move sinners to repentance. This idea has had its adherents from the days of Abelard down to our times. But it is manifestly in opposition to the Scriptures, both of the Old and of the New Testament, as we have seen:—"The Lord laid upon him the iniquity of us all;" "The chastisement of our peace was upon him" (Is. 53); "He was delivered for our offenses" (Rom. 4: 25); "God sending his Son in the likeness of sinful flesh, and as a sacrifice for sin, condemned sin in the flesh" (Rom. 8: 3, 4).

Grotius, an eminent jurist, claimed that the death of Christ was not an equivalent for the punishment of the sinner, but it was accepted as such by God. God's law did not proceed from,



nor was it a part of, his nature, but it was an act of his will, and hence might be revoked, or the penalty remitted, if he saw fit. But he could not remit the penalty entirely in the case of the violator, for it would have had an injurious effect upon the obedience of his creatures in general. Hence there must be some demonstration made against sin.

But even if the law was not a part of God's nature, but merely an act of his will, he nevertheless willed to enact it and demand perfect compliance with it, on penalty of death, and make his threatening against its transgression absolute. His truthfulness was involved therefore. How could God truthfully pardon the sinner unless he could in some way show that he had satisfied the whole demand of the law and was no transgressor? And if God could forgive a part of man's sins without satisfaction, why not all? Would not a partial forgiveness also have had a bad influence upon the obedience of his creatures in general?

The sacrifice which Christ made was not spectacular, but was a real purchasing of salvation for all men, to be offered to them on conditions made known in the Gospels. It was not merely an example of self-sacrifice, but a real satisfaction that the sinner may appropriate thro faith, and thus be reconciled with God and made an heir of eternal life, but without which he cannot see God. Christ made a real satisfaction for all sin, both original and actual, and that not merely for an elect portion, but for every man. God, therefore, no longer demands of the sinner that he make satisfaction for his own sins, but merely that he repent of them and accept and plead the satisfaction that has been made thro Christ Jesus. It is not necessary to quote many passages of Scripture to prove this, for it is fully proven by the Scripture passages already quoted. We are told, "The blood of Christ cleanseth from all sin;" "He gave his life a ransom for all;" "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world." Cyril, of Jerusalem, said, "Christ who died for us was no insignificant creature, he was no mere animal victim, he was no mere man, he was not an angel, but was God incarnate. The iniquity of

us sinners was not so great as the righteousness of him who died for us, the sins we have committed are not equal to the atonement made by him who laid down his life for us." If Christ did not make a real and sufficient atonement for all, then the Gospel cannot be good tidings for all.

But on the other hand, the fact that he made such an atonement for all does not imply that all will be saved. It merely signifies that all may be saved. The satisfaction that Christ has made for sin is not a payment, unconditionally, of the debt that sinners owe. It is nowhere so represented in the Scriptures. The Scriptures say, "He that believeth shall be saved." "He that believeth shall not be damned." The application of the merits of Christ's sacrifice of himself for the sins of the world depends in the case of any sinner upon his acceptance of it thro faith. Christ has made it possible for God to justify the believing sinner and still be just. But the unbelieving sinner can have no part or lot in the blessed atonement of Christ Jesus; for as God could not justly pardon the sinner without an atonement, neither can he now, since an atonement has been made, unless the sinner will accept and plead that atonement for himself. The proclamation of salvation is, "Repent and believe the Gospel." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come; and whosoever will let him take the water of life freely." The Atonement is world-wide, but the acceptance has hitherto been limited. But "God is in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." Therefore, we are commissioned to say unto all men, "Be ye reconciled to God." Redemption is not complete without reconciliation. Christ hath redeemed the world from the curse of the law, and God is now in Christ reconciling the world unto himself.



## IV. TO WHOM, OR FOR WHAT, WAS THE SATISFACTION MADE?

This has, probably, already been sufficiently stated. But on this point some of the church fathers of the third and fourth centuries seem to have been somewhat in error. Some of them used language which would imply that in their understanding Christ gave himself as a ransom for man to Satan. But the Scriptures nowhere teach that Christ was given to Satan as a ransom. Satan had no just claim on the sinner. His was merely the right of the seducer, the robber. We cannot entertain the idea that a just God would recognize such a right and pay such an infinite price to satisfy it.

There are others who suppose the Church teaches that Christ give himself as a ransom to God, the Father, for the sinner, to appease the Father's wrath against the sinner and to induce him to forgive the sinner and let him go free. There are some, so-called, religious teachers in our day who declaim vehemently against such a horrible doctrine. They say they could not worship such a bloody and wrathful God as that. But the true Christian Church has never drawn such a doctrine from the Word of God, nor taught it. And then there are still others who are horrified at the very idea of a blood atonement at all. They strenuously declare that the cross of Christ no longer stands for a blood atonement, that it is merely a symbol of the perfect obedience and self-surrender to God on the part of his Son, which is an example to be followed by all of his intelligent creatures.

Gregory Naziarzen, thinking along these lines, wrote: "We are under the dominion of the wicked one, insomuch as we were sold under sin, and exchanged pleasure for vileness. If it now be true that a ransom is always paid to him who is in possession of the thing for which it is due, I would ask, to whom was it paid in this case? And for what reason? Perhaps to Satan himself? But it would be a burning shame to think so; for in that case the robber had not only received from God, but God himself as a ransom and reward for his tyranny. Or is it paid to the Father himself? How could it

be, for God does not hold us in bondage. And how can it be said that the Father delighteth in the blood of his Son?"

The Scriptures certainly teach that God is justly angry with the sinner (Ps. 7 : 11); but they nowhere ever intimate that he was so inordinately angry at him that it required the death of his Son to appease his anger. They plainly declare the love of God for the sinner even before Christ died for him, namely, "God so loved the world that he gave his Son (John 3 : 16)," and "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins (1 John 4 : 10)." The sacrifice made by Christ in dying was necessary to maintain the justice and truthfulness of God and to reestablish right relations between him and man, as has already been stated. It was to satisfy justice, so that God could be just and yet be the justifier of the sinner, and to place the sinner in a state of grace where he could, by God's help, accept the pardon of his sins and become a new creature. God was just as well as good. It was not a fanciful claim of Satan, nor an unholy wrath that made it impossible to pardon the sinner without the satisfaction rendered by Christ. Such opinions do the holy character of God great injustice. They are really blasphemous.

God had expressed his character and will in his holy law. This law had an absolute penalty affixed. It had been willfully violated. God could not, therefore, pardon the transgressor. He must mete out the penalty upon the sinner or upon a substitute who could properly take his place, or else be unjust and false. He might love and pity the sinner, but he was in duty bound to enforce his law, if he was to remain just and maintain his justice and holiness. It was certainly better that a world should perish than that God should destroy his character. A human judge, even, dare not pardon a criminal simply because he loves and pities him. He must maintain the righteousness of the law even at the expense of his feelings, or else be despised by all good and just people. So God could not have forgiven the sinner without perfect satisfaction and have remained God. Judged according to a holy standard, and by a holy judge, there was absolutely no escape therefore for the



sinner in so far as he was concerned. But he most unexpectedly found grace and mercy to help him in his time of need. God, though justly angry with the sinner, nevertheless sent his Son in the flesh to obey the law for sinful man and to show that it was just and right, and to suffer its penalty in his own person, though entirely innocent, in order that he might satisfy its claim on the sinner, so that God might be just and the justifier of him who believeth in Jesus. "For he made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him (2 Cor. 5 : 12)." (See also Rom. 8 : 3.)

How Christ could stand in the place of the sinner, the holy for the unholy, and suffer the law for him, I do not even pretend to be able to fathom. It is one of the inscrutable mysteries of infinite wisdom and justice. But this same law of the sacrifice of one life for another appears to run all through God's providential government. Certainly an infinitely wise and holy law-giver is the best judge as to what constitutes a perfect satisfaction for his violated law. And God has proclaimed a full and free pardon for every one who believeth in Jesus. This is enough for me. I gladly take Jesus as my substitute, and plead his merits before a throne of grace.

Who can justly accuse God of disregard for his holy law; and of a lack of love for the sinner, when he permits the penalty for his violation to be meted out upon his well beloved Son, infinitely innocent and holy, though willingly taking the sinner's place? And who, having violated God's law, will dare despise the suffering of Christ for him and hope to escape? In Christ, and in Christ only, can the sinner satisfy the claims of divine justice upon him. Paul asks, "Do we by faith make void the law? God forbid! Nay, by faith we establish the law (Rom. 3 : 31)." "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is ever at the right hand of God, who also maketh intercessions for us (Rom. 8 : 31, 32)."

The scheme of salvation, by making a perfect salvation for

the violated law, is the most fitting and glorious because it maintains the justice and honor of God's character and makes the greatest possible display of his love. (See Bonaventura). It has been said, It would have been more fitting to God to have pardoned the sinner unconditionally than to have required such a bloody sacrifice. The fitness of anything is based upon its necessity. The laws of human governments justify taking the life of a man if it is necessary to maintain the majesty of the State, or even to save one's own life. It was absolutely necessary for God to maintain His character for justice, "for justice and judgment are the habitation of His throne," but it was not absolutely necessary that He pardon the sinner, for by his sin he had forfeited all claim to mercy. And most assuredly it cannot be maintained that the sinner had such a claim upon God's mercy as to compel him to pardon at the expense of his character.

And it most certainly cannot be proven that the pardon of the sinner without any satisfaction to divine justice and character would have been a greater display of divine love than his salvation at such priceless sacrifice. There can be no greater display of love than to suffer loss and pain and death for another. "Greater love hath no man than this, that a man should lay down his life for his friend. But while we were yet sinners Christ died for us (Rom. 5 : 8)." But Christ did not die for us sinners before "God so loved the world that he gave his only Son" to die for us (John 3 : 16). The love of the Father and of the Son were not two loves, but one and the same love. In this, as in all other things, the Father and the Son are one. The same may also be said of Christ and the Holy Spirit, for the Spirit also has a part in the work of redemption. Out of love, pure and holy love, the holy Trinity undertook the blessed work of redemption and reconciliation. What greater display of love could there, therefore, possibly be than that displayed by the Cross of Christ?

"In the Cross of Christ I glory,  
Tow'ring o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime.



When the woes of life o'ertake me,  
Hopes deceive and fears annoy,  
Never shall the cross forsake me :  
Lo ! it glows with peace and joy."

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## ARTICLE VIII.

### ST. PAUL'S CONCEPTION OF PREACHING.

BY C. F. SANDERS, A.M., B.D.

The Apostle Paul appears as a factor in history at a time when a few obscure men are beginning the greatest conquest of all time. The goal of their endeavor is the complete Kingdom of God "wherein dwelleth righteousness and peace and joy in the Holy Ghost." Their method is extraordinary in its simplicity as well as in its power. They go about the accomplishment of their task by preaching the good news of salvation in the name of Jesus Christ. Some time after his conversion, marvelously consummated, Paul associates himself in the Apostolic task of the Disciples and soon becomes the leading exponent of the "new way." Prominent in all his addresses and epistles is the conception that the one only hope of the world lies in having the gospel preached to men. This is not with him a mere preceptive doctrine. It is emphatically taught by the example of his energetic life.

The real strength of this conception appears to best advantage at the close of his second European mission. He has had experience then. His preaching has borne fruit. He has made converts. But he has aroused antagonism. The Jews repudiate him and he turns to the Gentiles. But lo, in Ephesus the Gentiles drive him out. He has just despatched his first Epistle to Corinth, at the beginning of which he emphasizes his conviction that through "the foolishness of the preaching" God had ordained to save "them that believe." Now that neither Jew nor Gentile is willing to hear him in Asia he has opportunity to reflect. Humanly speaking this was a dark

hour in the Apostle's life. The seeming aspects of failure were pressing hard on every hand. Such experiences were calculated to make brave men lose heart. But instead of a single desponding note there flashes forth the bold determination of a change of policy; a change characteristic of one who is confident of his cause, and bold enough to execute the most daring plans for its success. With the keen foresight of superior statesmanship Paul sees he must justify his cause in the Imperial City before any great success can be attained in the provinces. He goes over to Corinth and under the friendly roof of the Consul Gaius he writes the Roman Epistle. Despite past experiences he is ready to preach the Gospel to them "that are at Rome also." "For I am not ashamed of the Gospel; for it is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek." Apparently thwarted at the outposts, he decides to march upon the citadel. Though he dared preach no longer in Asia, he would come to royal Rome to preach this gospel, the hope of the world. The emphasis thus placed upon the importance of preaching the Gospel is the strongest possible. No matter what were the seeming results to the contrary the Gospel must be preached. Ruin is universal and preaching is the way the only remedy can reach the human heart. "We reckon therefore that a man is justified by faith." "Faith cometh by hearing; and hearing by the Word of God." "But how can they hear without a preacher?"

The depth of this conviction is more fully unfolded when we note the exceeding contrast which it presents. Rome stood for power. Never has any city been in every outward sense so thoroughly imperial. "Lauded by poets and orators as 'queen of cities,' 'home of the gods,' 'golden Rome,' 'the epitome of the world,' " Rome was at this period the rendezvous of every fraud and every truth of which the world had knowledge. Religionists of every variety had erected shrines within the precincts of the eternal city. It was also the city of philosophers. Cato, Cicero and Seneca had been her teachers. Of the natural forces for human amelioration there was an abun-



ance. Paganism, Judaism, philosophy and statecraft each had done its part, and yet a modern historian says of that time: "Rome resembles a field during a pestilence which contains nothing but corpses and ravens which are devouring them." (Friedlaender). To this corrupt metropolis, where every natural resource had failed, he would come with a supernatural power efficient for salvation to all; "the Gospel is the power of God unto salvation, to every one that believeth." The proposition is glorious. The two strong arms, philosophic ethics and military power, so splendid in appearance, the logical weapons of state defense, were proven inadequate. He proposes to do what they attempted, but failed, by preaching.

Paul's distinction consists in his adequate comprehension of the philosophy of redemption. He knows that sin has completely ruined man. Every method which fails to reckon with this primary fact is false at its foundation and cannot stand. To bring forth from this ruin a new man clothed upon with righteousness is a task for which God alone is capable. He has laid hold upon the revealed fact that God will do this effectually through His Word. The Roman Epistle, called the "*absolutisstima epitome evangelii*" by Luther, the "*Doctrinae Christianae compendium*" by Melanchthon, is the completest expression of the method of the world's redemption in the literature of the whole world. It contains the secret of Paul's confidence as well as his success. A recent scholar has said: "Luther found the Gospel in Romans, and found it in a power which made him the greatest conductor of spiritual force since Paul, which directly regenerated one-half of Christendom and indirectly did much to reform the other half." (Denny). This, because in it he found Paul's secret and caught his inspiration.

The essential importance of preaching is defined by the relation in which it stands to the work to be performed. The vital problem to every human heart ever since the flaming sword and cherubim closed the gates of Paradise against fallen man has been that of salvation. At the center of the human heart struggle is the question; "How shall sinful man be righteous before God?" O Jehovah, thou who art of purer eyes than to

behold iniquity, who canst not look with pleasure upon sin, if thou dost require justice, who can stand before thee? Transpose this question how you will, its substance underlies every form of religion from the crudest animism to the profoundest spiritualism, expressing the universal longing of mankind to get back to Paradise. Substitute abstract titles for personal names here and you have rationalism giving expression to the identical yearning of the soul. Paul's proposition is the solution; "Christ is the end of the law unto righteousness to every one that believeth." By faith ye shall appear clothed with a divine righteousness.

This bold proposition had a strange sound to the ears of the Roman world. It sounds strange still to unregenerate man, for "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually judged." To speak of atonement in the blood of the Son of God to man unregenerate is to speak in an unknown tongue. To tell of a new birth by which sinful man is dead unto sin and alive unto righteousness sounds like madness to the world of the natural heart.

Despite this strangeness, this is preëminently the conception of salvation set forth in the Gospel. A very similar human concept has been the ideal of the philosopher, the promise of the social reformer, the dream of the mystic, the theme of the prophet, the Paradise of the Jew, the sweet Elysium of the Mythologist, the home of the Free Spirit among Pagans. Together they look for a "Golden Age" when human things will have been so changed as to banish all care and sorrow, when life will be filled with joy and bliss. They are severally strongly coloured with the personal peculiarities of temperament corresponding with the characteristics of the respective advocates. Their very exclusiveness stamps them with the label of their origin. Socrates would be in abject misery in the heaven of Proclus, where "Quietism, an unreasoning contemplation, an ecstasy which casts off as an encumbrance all the knowledge so painfully acquired, is the bourne of all life's journey." (Vaughan). And on the other hand Proclus utterly



fails to see any glory in the heaven of the intellectualism for which Socrates longed. The social philosophers, on the other hand, idealize a kingdom which is the happy goal of the race and which shall be the delightful inheritance of some far-off generation. The Jew, seeking a sign, waits for a transcendent manifestation from God by which the children of Abraham shall be reëstablished in the Holy City. Thus do human conceptions oscillate between absorptionist pantheism and religious or philosophic egotism. The mold into which they are cast bespeaks their limited destiny. Christian salvation, however, is not a human conception. In its every phase it bears the ear-marks of the divine. The doom in every human endeavor to realize the moral ideal is writ large in the total depravity of the human heart. The promise of success in the Christian plan is in its building upon the complete renewal of the depraved nature. Regeneration is fundamental. The distant goal is the perfected kingdom of heaven. Its transcendent harmonies are secure because it is a kingdom whence the discordant elements of sin are wholly banished. The re-born children of God, joint heirs with Christ, shall experience such surpassing glory as eye hath not seen, nor ear heard, neither hath entered into the heart of man. And this distinguished salvation is still further characterized by being more than a visionary ideal. Though we know not what we shall be we do know that we are now the sons of God.

Philosophy may precipitate a revolution, as it did in France, and transfer the scepter of power from one dynasty to another, or from one form of government to another, but the rulers and legislators are still depraved men. It is but the choice between two evils and the state is not saved. Formal religion may institute a mighty propaganda, bring under its spell vast multitudes and hold them for generations, as has been done by Catholicism and Judaism, but the law is weak through the flesh and the letter killeth. The Gospel saves because the Spirit giveth life.

"How hardly shall they that have riches enter the kingdom of heaven," rests upon a principle broader than mere material

wealth. It is hard for those whose whole mind has been taken up with the natural forces by which man attains his desires to rest himself for his highest attainment upon the free gift of God. The intellectual world has experienced the glory of its attainments. Knowledge has soared high and delved deep. The mysteries unfolded have again and again surprised the world. It is hard, for instance, for the abstract philosopher who has wrought his chain of logical sequences in accordance with which he believes the soul of man by natural forces became a moral person, and as he further believes that the soul's highest possibilities can only be the result of the natural processes, it is hard for him to lay all that down and accept the mystery of godliness by the regeneration of the soul through the divine spirit. The preaching of the cross is "to the Greeks foolishness." Herbert Spencer sadly illustrates this. He is perhaps the most intellectual man of modern times. His scientific learning is phenomenal; his philosophy profound, his logic keen. The whole learned world bows to the majesty of his intellectual greatness. But the heart of Christendom goes out to him with profound pity as he, with a tinge of sadness, confesses the state of his soul in view of his own conclusions. In his *Facts and Comments* he has this to say: "Of late years," speaking of the conclusions of his philosophy, "produce in me a feeling from which I shrink." Having riches of intellect how hardly can he open his heart to receive the regenerating spirit? The natural intellect repudiates the fundamental truth which Jesus preached, "ye must be born again." Salvation is pre-eminently the gift of God. It is godliness in the human heart by virtue of the indwelling of the Holy Spirit. It is a mystery hidden from the wise and foolish, but revealed unto babes who in their docility abdicate their self-centered life for a life Christ-centered. It is nothing less than a changed personality. Salvation is the complete renewal at the source of moral impulse. The natural man inquires "how can these things be?" The regenerate man knows that "whereas once he was blind now he sees." They speak a different language. This new language must be learned at the mercy seat.



The acceptance of this salvation by spiritual regeneration is hard likewise for the Jew. His conception of religion bids him seek to appease divine wrath by sacrifices and alms. He will carefully cleanse the cup and the platter, but he utterly fails to appreciate that out of the heart are the issues of life. O, poor, weak perverted heart! How are we so fond of these earthly toys! Teach men that gifts and sacrifices is the way of salvation and there isn't anything within the range of possibility which will not be given up. They will make pilgrimages, they will build splendid cathedrals, they will intone their rituals amid dazzling splendour and with gorgeous pomp, their religion will shine with all the glory this poor world's accoutrements can give. The ease with which men fall into this method of holding objective manifestation for subjective religion, aye the ready tendency of ultra religiosity towards formal display suggests the old deceiver's strategy to thwart the Spirit by hushing conscience with the forms of godliness. The Samaritan woman spoke only what she had learned to believe was the essence of true religion when she said: "Ye say that in Jerusalem men ought to worship." She saw the Jewish race go up to the Holy City with superstitious reverence and come back bitterly to hate and persecute her own people so that she regarded their performances with contempt. Jesus replied: "Believe me, the hour cometh, and now is, when the true worshiper shall worship the Father in spirit and in truth: for such doth the Father seek to be his worshipers." Christian salvation reverses the order of thought. The Jew would offer his sacrifices of worship in order that by them he might have favor with God. The Christian humbly acknowledges the divine favor given by grace through Christ and worships God in praise of his wonderful goodness.

Salvation thus conceived is a positive result amounting to a creative act. In the totality of human depravity Paul cries: "Oh wretched man that I am, who shall deliver me from the body of this death?" From the body of this death God by the Holy Ghost raises up a new man in whom the righteousness of God is matter of his own subjectivity. The evolutionary

Anthropologist and the experimental Psychologist challenge this doctrine because of the postulate of divine intervention. The scientific mind demands a point of contact from which to explain the continuity of the evolution whereby the man of sin becomes the child of God. But the facts of experience place the next step beyond death as further dissolution. Life is the point at farthest remove. This is the antithesis of Christian salvation. Modern psychology is seeking to bridge this chasm by the postulate of a subliminal self or a sub-consciousness as yet unexplored, within the realm of our personality, beyond the boundary of ordinary consciousness, whence originate the results manifest in spiritual renewal. This is a bold attempt to naturalize the supernatural. It amounts to a tacit acknowledgement of the fact of regenerative experience as issuing from beyond the boundary of finite knowledge where it is forced to admit an explanation which does not explain or surrender to the necessity of the operation of the supernatural within the realm of the natural.

Never before has the learned world been looking over and beyond the boundary of the finite as now. It is the day of glorious opportunity. It is for the Church of Jesus Christ to hold high and clear the lamp of the supernatural to which the men of science may fasten their chain of causes assured of a sufficient explanation. This can nowhere be demonstrated so effectually as right in the matter of experimental religion. "The wind bloweth where it listeth, thou hearest the sound thereof, canst not tell whence it cometh or whither it goeth, so is everyone that is born of the Spirit." Spiritual new birth is the only adequate explanation of the real depths of religious experience whereunto the Gospel and Christian experiences of twenty centuries bear concurrent testimony.

The salvation offered in the Gospel of Christ therefore is spiritual. By it the sinner is enabled to appear before his God **not** having a righteousness of his own, "even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith." "We reckon therefore that **a** man is justified by faith apart from the works of the law."



God graciously for Christ's sake cancels our guilt, comes into us and makes us righteous with his righteousness, and gathers us to himself into glory. It is God's doing and it is marvelous in our eyes. He has given us the Spirit of adoption, "whereby we cry Abba, Father." The salvation Paul would preach in Rome was distinctively divine and "there is none other name under heaven given among men whereby we must be saved." To Him be the glory forever.

To this divine result—saved man—the Gospel is God's means. In order to maintain the relation between the saved and their former selves God has ordained means of renewal adapted to his purpose. Since the method of personal intercommunion known to man is through the spoken word, God has condescended to communicate His regenerating and sanctifying Spirit to the soul of man through His word. Here God crosses the bridge as it were, and supernatural power takes a natural path into the human soul. "For it was God's good pleasure through the foolishness of preaching to save them that believe."

We find salvation, therefore, to be wrought by a supernatural power culminating in a supernatural result, operating through natural means. The natural means being the intermediate link, is dignified by the divine ordainment which resolved to use it. On account of the divine appointment, it becomes a necessity having only extraordinary exceptions.

Resting primarily upon faith in the Divine Sonship of Jesus Christ, a faith divinely wrought, salvation depends upon the Word of God preached and received, "for no man can come to Me except the Father which sent Me draw him." "Flesh and blood hath not revealed this unto thee but my Father which is in heaven." "Faith cometh by hearing, and hearing by the Word of God." The case of Simon illustrates this. The subject of conversation is, what is the impression about Jesus. A variety of impressions are reported from the circle of those who have heard Him and heard about Him. "Some say, John the Baptist is risen, some Elijah: and others Jeremiah or one of the prophets." It is to be noted here that all those who

had these mistaken impressions had heard the word, but failing to receive the Divine Spirit by consequence failed to come to a living faith in the Son of God. Jesus then puts the question pointedly to His disciples, whereupon Simon replies: "Thou art the Christ, the Son of the living God." Jesus' comment indicates that Simon has received a Divine revelation through a human manifestation. The significant point is that it was through the human manifestation that Simon received this faith in the Divine Christos, i. e., the Spirit operated through the word. God has made salvation dependent upon the acceptance of Jesus as the Christ, believing the forgiveness of sins through His blood. The Spirit works this faith, but He does it through the word. God's command is, preach this Gospel to all nations. This makes it imperative. To refuse is to deny. The disciple has no alternative. So far as he is concerned, the success or failure of Christ's kingdom hangs upon his preaching. It is not his concern whether the world say, "he is a prophet risen from the dead or some other spectral delusion." Such is not the fact. God will impress the fact. But the disciple is responsible for presenting the Divine Christ.

Its very method expresses the other-worldness of the Gospel plan of salvation. There isn't anything comparable to it anywhere. The prospect it holds out is the highest conception of glory. The revolution involved is the most complete thinkable. But when the instruments appointed for this stupendous task are measured by human standards they appear folly. Rome was acquainted with Imperial Edicts and the military stood guaranty for their enforcement. They knew the power of the scepter. To it philosophy and religion rendered obeisance. But here comes a company of humble preachers who are turning the world upside down by preaching the Gospel of salvation in the name of one whom a Roman governor had crucified in one of the outlying provinces. The band is small, without prestige of wealth or social recognition. They only preach and pray and are abundant in deeds of self-sacrificing love. But lo, there is a mighty leaven working. On Pentecost the Spirit sealed the promise of the Master. Their un-



worldly method is blessed. The gray dawn of the Day of the Lord appears. The expanding band goes forth. The first fruits of the Gentiles are gathered in. Still they go, not with wisdom of words, "but preaching the plain Gospel in the demonstration and power of the Spirit." Within three centuries after the black tragedy of Calvary the Disciple of the Nazarene ascends the Imperial Throne, saved by the power of the preached Gospel of Christ.

We refer to these facts to indicate in brief outline what may be said to have been prophetic in Paul's conception. Such were the thought pictures before his mind as he looked into that future when Rome should have received the message his soul yearned to bring. As he fed his soul with meditations upon the glory of the returning Messiah, the joy of his people redeemed, it was enough that the means to this glorious end had the Divine trade mark. For the sake of men and what the Gospel would make them he would become "all things to all men that he might by all means save some." Paul's eye was continually upon the future. In it he found his joy. There was genuine inspiration in it. It is a glad thing to contemplate a soul redeemed, a city purged of wickedness, the ultimate redemption of the human race. It is truly glorious. Paul looked upon a future in which these were an accomplished fact; a fact accomplished by preaching the Gospel.

Paul staked his life upon a certain conviction of these three primary truths: the Gospel saves; it saves through preaching; and there is no other hope for this world. It is our privilege to have a more inspiring prophetic view than Paul ever had. Look down the long column of the saints of God, made such by this Divine power. Mark the advance of the Lord's frontier. Dismay can only come from doubt; doubt can only result from a reckoning with flesh and blood. The ends of the earth are ours. Let us go up and possess the land for we are able. Again, and solemnly, it is noised abroad that ours is an age of spiritual declension. From every quarter comes the cry, there is a lack of men to preach the Gospel. The old Deceiver has suggested a variety of explanations. There is only

one. That one is the want of these three primary truths of the Gospel in the faith of the age. An unregenerate Church will not support the Gospel, and an unregenerate ministry will not preach the Gospel for the Kingdom's sake. A man with the Apostolic spirit will preach this Gospel even though he must live on locusts and wild honey. He has his Saviour's authority and his Saviour's hope, and he is satisfied. If these extremes are necessary, there are more heathen in the world than our statistics show. Whatever the relative status of those responsible there is only a single hope for improvement. That single hope in this Divine power is the Gospel. It accomplishes its necessary result everywhere even to the end of the world. Jonathan Edwards was banished from his Northampton parish because of his severe insistence upon the absolute necessity of spiritual regeneration. It was as hard for him to go to the Indians as it was hard for Paul to turn to the Gentiles. But Edwards became the human instrument of the mightiest spiritual revival since the Reformation of the sixteenth century. And last Autumn, after a century and a half, the scene of his herculean labors and Christian sacrifices was marked by a statue in bronze. Thus does posterity atone for ancestral wrongs. The power which revived the Church from its spiritual lethargy under the mighty preaching of Edwards is vital still.

Note the depth of Paul's conviction if you would understand the secret of his tremendous energy. Grasp the situation. Paul is looking out upon a world so completely ruined by sin that Divine rescue is its only hope. That Divine hope was present by virtue of the inherent power of the preached Gospel. These objective truths Paul converts into subjective experiences. So far as Paul is concerned, this conviction determines his attitude towards all else. The secret of his mighty impulse is in his subjective apprehension of these great thoughts. He is not ashamed of the Gospel, even to preach it in proud Rome, because he knows that through preaching it is Divinely effectual for salvation. This is the secret of Apostolic authority and power, and it comes by the succession of regeneration and spiritual communion with the Father and not



by the observance of rites, pretending to ecclesiastical continuity.

This conviction consists in that spiritual enlightenment by which men know that this Gospel is Divine. By it Peter and John were able to say to the official council of Jerusalem "whether it be right in the sight of God to hearken unto you rather than unto God, judge ye: For we cannot but speak the things which we saw and heard." The ultimate natural means to its production is the Word of God, the avenue by which the Holy Spirit enters and takes His abode in the human soul. These two truths must be held fast. No man can know that Jesus is the Christ except by the Holy Ghost; and the Holy Ghost brings that revelation by the word of God. Denial of the first breeds rationalism, denial of the second is the mother of numberless heresies by which the word is set aside and immediate spiritual enlightenment presumed.

The necessity of this conviction cannot well be overstated. With the question of the "*Theologia irregeneratorum*" we have nothing to do. God's word and His sacraments, indeed, in no wise depend for their efficiency upon the ministrant. But the necessity of which we are speaking is not for the sake of those who hear, but of him who preaches. For his own sake that inner certainty is indispensable. Without it he is like the hireling shepherd continually consulting with flesh and blood, and only waiting opportunities for personal advancement. With it he is the voice in the wilderness of sin crying "prepare ye the way of the Lord; make His paths straight."

The importance of the Apostle's conviction is absolute. This importance intensifies with the passing centuries. It comprehends the whole sphere of his activity. When it is remembered that the preacher's whole activity in his calling is contrary to custom the fact of incessant resistance is accounted for, a resistance which he can only meet by inner absolute certainty. "What antiquity could have easily understood was a religion made up of offices, customs, and usages; what it could not understand was a religion whose only institution was a person realized by faith." (Fairbairn). This is largely true still. If he would believe that by preaching the world must be saved he

must believe it upon its own merit, contrary to popular custom. Other methods will serve to build churches and gather congregations. Other methods may make more splendid showing even in things that look like religion, but they do not save. It is an easy matter to build temples and get a following, but to save souls one must "deny himself and take up his cross," and insist upon regeneration by the Spirit. There is great danger that zeal to build churches and gather congregations may obscure the true goal of Christian effort. Jonathan Edwards might have had a large congregation and a magnificent church in Northampton, but on account of his tremendous insistence upon regeneration he admitted no one to his congregation who had not satisfactory evidence of regeneration. Luther might have risen to the highest office within the gift of the wealthy Roman Church, but the conviction that salvation is not a ceremonial act, but personal experience, drove him from these splendid worldly possibilities to become the herald of a new age. At the basis of these salutary efforts was the sure conviction of the sole expediency of the Gospel method of salvation. With this conviction the preacher faces his task calmly. He knows that "Heaven and earth shall pass away, rather than one jot or tittle of this word until all be fulfilled." Without this conviction his message is only one among numberless other equally commendable efforts for social amelioration. How easily does religion fall from its distinctive preëminence to the level of mere ethical culture. It is robbed of its dignity and left poor indeed.

Emphasis upon inner certainty is especially pertinent just now on account of the prevalent attitude in learned circles toward the Word of God. One can scarcely lay claim to even moderate scholarship without having read at least the general outlines of the advanced thinkers of the present. And yet to have done so is to have been subjected to inexpressible danger. Modern scholarship would rob us of the Son of God and leave us the Son of man. It would make what for centuries has been God's means of His Spirit's communication, viz., His word, a mere book of largely antiquated moral aphorisms.

With Paul's conception of the world's need of redemption ;



a redemption which involves complete renewal by Divine power; that Divine power operating through the preached word; and his conviction, based upon inner certainty, that this method, and this method alone, answers the world's crying need; with these as the equipment of faith we hold the solution of the world-problems of every age. "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. Seeing that Jews ask for signs, and Greeks seek after wisdom; but we preach Christ crucified, unto Jews a stumbling block and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. But God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that He might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose; yea, and the things that are not, that He might bring to naught the things that are; that no flesh should glory before God." (1 Cor. I, 21-25, 27-29).

## ARTICLE IX.

## CHRIST'S THOUGHT OF THE CROSS.

BY REV. R. B. PEERY, PH.D.

According to the Synoptic Gospels, Christ's first clear announcement of his sufferings and death was made to the Twelve at Cæsarea Philippi, immediately after Peter's great confession. St. John seems to indicate that Jesus spoke of these things much earlier in his ministry; but John nowhere claims to write in exact chronological order, and it may well be that for the purpose of his Gospel he has recorded some things as having happened earlier than they really did happen. And so, in spite of the seeming testimony of John, scholars are generally agreed that Christ's first unmistakable announcement of his death was at Cæsarea Philippi, in the third year of his ministry.

But while not clearly proclaiming this fact earlier, Christ spoke a few pregnant words which have suggested it, had they only been understood. His words to the disciples of John hint at it: "Can the sons of the bridechamber mourn as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken away from them, and then will they fast." These suggestions were not understood, however; and when Christ did speak plainly he was not believed.

Did Christ himself see his sufferings and death from the beginning of his ministry? Some have denied this, saying that Christ passed through three distinct periods, in each of which he thought to accomplish his work by different methods. They tell us that in the first stage of his mission he emphasized his teaching, thinking a promulgation of the truth itself would be sufficient; afterward, seeing that men would not accept the truth, he called to him a body of disciples, and thought to effect his purpose by attaching them to his person, and only in a later stage did he realize that it would be necessary for him to lay down his life for men. But we do not have to accept this theory. To the sympathetic reader the Gospels contain



several utterances which show that, while Christ did not speak openly of his death until late in his career, he himself was conscious of it from the beginning. Especially does the Temptation teach this; for was not the very essence of the Temptation an effort on the part of the devil to induce Christ to attempt the accomplishment of his work by an easier way than the cross? He had just been baptized and anointed with the abiding Spirit, and was on the point of beginning his mission. He foresaw the hard, rough road he must journey over, with its persecutions, sufferings and ignominious death. Just then the devil came and tempted him, saying: 'Since you are the Son of God it is not necessary that you take such a method of establishing your Kingdom. You need not suffer and die. Use your divine power, and accomplish your work by a shorter and easier way.' But Christ resisted and overcame the devil; and, fully realizing what was in store for him, he set his face from the very beginning steadfastly towards Jerusalem and Calvary.

The question naturally suggests itself, If Christ knew of the sufferings and death that awaited him why did he so long delay telling his disciples of them? There was a sufficient reason for this. They were not yet able to receive this teaching, and would have stumbled at it. Together with the whole Jewish nation, they had entirely overlooked those features of Messianic prophecy which relate to his humiliation and sufferings, and thought only of the dignity and glory of their coming king. So far removed were their thoughts from the idea of a suffering Messiah that they would probably have doubted Jesus' claims and deserted him had he spoken of this feature of his work earlier. And therefore it was necessary that he first educate them, and gradually lead them to a position where they could receive this truth. When Peter, as the spokesman of the Twelve, confessed, "Thou art the Christ, the Son of the living God," Jesus thought the time for which he had been waiting had at last come, and he might now venture to make this startling declaration to them. And with a sense of relief and gladness he told them what he had so long wanted to speak of but could not.

After the events of Cæsarea Philippi Jesus repeated the announcement of his sufferings and death from time to time, as opportunity and circumstances seemed to demand. But among all these statements in the Synoptical Gospels those which refer to the *meaning* and *significance* of his death are few and meagre. Much as we would like to have full and frequent statements on this vital point, Jesus in his wisdom has seen fit to leave us very little. But instead of lamenting the fact that we have not more it behooves us to study the more carefully that which we have, and to construct from it as far as we may, *Christ's own Doctrine of his Cross*.

There are three sayings of Jesus which undoubtedly reveal his conception of the significance of his death; and they teach us three distinct lessons.

The first lesson is that Jesus' death was *the natural result of his living a life of righteousness in an unrighteous world*. It was the expected consequence of his course of life and action. His words to the disciples at Cæsarea Philippi clearly show this: "If any man will come after me let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." We might truthfully paraphrase these words thus: 'I will die as a consequence of my devotion to duty; and whosoever will follow me shall have to bear a like cross, and die for a like reason.' In his words to Peter, "Thou savorest not the things that be of God, but those that be of men," he suggested that there is an irreconcilable conflict between God and men, between righteousness and evil; and that men must choose the one, and thereby incur the persecution of the other. St. Paul expressed the exact idea categorically when he said, "Yea, and all that will live godly in Christ Jesus must suffer persecution." Jesus' death, then, came in the way of natural causality, because of the uncompromising attitude he assumed, and the righteous life he led.

We can easily trace the manner in which Christ provoked the hostility of the leaders of his countrymen. Most potent of all his words to them was his unflinching exposure of the shallowness and hypocrisy of the Scribes and Pharisees. They sat



in Moses' seat, and were fully conscious of the dignity and honor attaching thereto, and zealous to receive it to the last tittle. But Christ openly declared them to be "whited sepulchres," "ravening wolves," "full of dead men's bones and all uncleanness." Thus he fearlessly laid bare their hearts, and exposed their true nature; and for this they could never forgive him.

He also incurred their illwill by fraternizing with the common people of the land. Christ proclaimed himself a teacher sent from God; and he went around in teacher's garb, and performed the teacher's office. But he made himself accessible to the lower classes; he even went to eat with publicans and sinners. So did not the other Jewish teachers. Rather, they considered the common people unworthy of their notice, and treated them with haughty contempt. A Pharisee would have starved rather than eat with publicans; and he considered Jesus' course an insult and degradation to the holy office he had assumed.

Again, Jesus' disregard of certain ceremonial usages and rabbinical laws brought down the wrath of the rulers upon his head. He was not careful about washing pots and vessels, as they were; he ate, and permitted his disciples to eat, with unwashed hands; he disregarded the traditions of the elders in regard to the observance of the Sabbath and other things. And by this course he provoked their hostility, and brought about his own death. For these reasons they "went about to slay him," and in the end accomplished their wicked purpose. Jesus knew that his course would provoke their opposition and cause them to kill him. He bore in mind how they had persecuted and slain the prophets for a similar reason. Their question, Why do thy disciples fast not? reminded him that the time would soon come when he should be taken away from them. As he clearly foresaw, "at the end of this way of non-conformity stood a cross."

Whatever other meanings the cross may have, this is its first, simplest, and naturalest meaning; and all our theories about it must start out with this basal principle, that Jesus

met his death in the natural discharge of his duty, as a consequence of a life devoted to the righteousness of the Kingdom. And in this aspect of his sufferings he is not alone, but is a captain of a mighty host. We think of Stephen, who so soon took up his cross and followed his Lord; of Peter and Paul, and all the glorious company of apostles and martyrs who were persecuted for righteousness' sake. We remember Huss and Wykliffe, and Savonarola, and Cranmer. And we see the same principle working to day before our own eyes, making the world hate all sincere and consistent followers of the meek and lowly Nazarene just as it hated him.

Jesus' second lesson about the meaning of his death was given to the disciples on that occasion when the mother of James and John came and asked that her two sons might sit on Jesus' right and left in his Kingdom. The other ten were filled with indignation against James and John; and Jesus called them unto him and said: "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to *give his life a ransom* for many." Jesus' life was to be, in some sense, a ransom for the souls of men.

This idea of a ransom comes in abruptly here, and there is nothing else corresponding to it in the Gospels. Therefore Dr. Baur and others have doubted its authenticity. But the very fact of its strangeness and isolation is a proof of its genuineness, for an interpolator would put in something more in harmony with the whole passage. The fact that we find the word in both Matthew and Mark, our oldest and most undoubted Gospels, makes it impossible for us to doubt that this is one of the authentic sayings of Jesus.

There has been a good deal of speculation as to the source from which Jesus derived this idea of a ransom. Ritschl thinks it was derived from Psalm 49:7: "None of them can



by any means redeem his brother, nor give to God a ransom for him," together with Job 33 : 23-24 : "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness : then he is gracious unto him, and saith, Deliver him from going down to the pit ; I have found a ransom." Ritschl draws from the first of these texts the inferences that the ransom is given to God, not to the devil, and that Jesus represents himself as able to render a service in the place of the many, which no one of them could render. From the second he deduces the inference that Jesus distinguishes himself from the mass of men who are liable to death, as being exempted from that doom ; and regards his death as a voluntary act by which he surrenders his life to God. Therefore he concludes that Jesus meant to teach by this passage that "the Son of Man gave his life to God a ransom for the lives of men doomed to die, which he was able to do, because his life was that of an exceptional being, one among a thousand, not a brother mortal, but an angel who assumed flesh, and became the Son of Man that he might freely die."

Dr. Balmain Bruce thinks this savors too much of the professional theologian to be in keeping with the simple and natural manner of Jesus ; and he himself connects the words with the incident of the temple tax, which occurred only a short time previous. On that occasion the collectors of the temple tax came to Peter and asked him for the half shekel paid annually by every adult Jew, in accordance with Moses' law. The half-shekel is there represented as a ransom for the soul, insuring the life of those who paid it against plague (Ex. 30:12). Bruce says : "When the customary tribute was called for Jesus consented to pay it, under protest that as the King's son he ought to be free ; his purpose being not seriously to object to payment, but to direct the attention of his disciples to the conciliatory spirit by which his conduct was guided, in tacit rebuke of the ambitious passions which had led them to dispute by the way which of them should be the greatest in the kingdom. There are obvious points of resemblance between the two situations. In both there was an outburst of ambition within the

disciple-circle to be dealt with ; in both the Master, conscious of being a great one—King's Son or a King—holds himself up to his disciples as an example, as one who does not stand upon his rights and dignities, but assumes a servile position in a spirit of humility. There is not now, as then, a half-shekel to be paid in the form of a temple tax ; but there is a life to be demanded within the next few days, a tax also imposed in the name of religion, to be as cheerfully paid, and with greater ease ; for the owner of this life was so poor that an exaction not exceeding in value half-a-crown was beyond his means. How natural that the mind of Jesus should revert to the incident which occurred in Capernaum three months ago, and, connecting the tribute then paid with its original purpose as stated in the book of Exodus, should conceive of the new act of self-humbling service about to be performed as the paying of a ransom for the people, who in ignorance were on the point of throwing his life away as a thing of no value ! It is as if he had said : 'Then they asked of me a small coin for their temple, which I had not to give ; now they ask of me my life, which it is in my power freely to lay down. This life, though they know it not, is, like the half-shekel, their ransom money, and I gladly yield it up to save their souls from death.'\*

Whatever may have been the genesis of the saying, it undoubtedly teaches us that Jesus' life was given as a ransom, his voluntary death in some way becoming the means of delivering from death the souls of the many. He died that we might live. Just how his death brought life to us we are not taught here ; nor are we assured that life could not have been brought in some other way. Jesus did not mean to give a solution of the problem, but simply to state the bare fact that his life would be given as a ransom.

We saw above that Jesus was not alone in suffering because of the righteous life he lived, but that he has a host of companions. Here, however, he differentiates himself from the race, as not being subject to the same law of death that others

\* "*The Kingdom of God*," p. 239.



are subject to, and therefore being in a position to give his life a ransom for the lives of others. Hence his death was an offering for sin, and he necessarily suffered alone. He can have no companions in making atonement.

The most advanced teaching of Jesus concerning the significance of his death was given when he instituted the Holy Supper. We read in Luke: "And he took bread, and when he had given thanks he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you." Matthew's statement about the cup is clearer still: "This is my blood of the covenant, which is shed for many unto the remission of sins." Here we have the idea of a sacrifice clearly taught—Christ's body was broken for others, his blood was shed for the remission of men's sins. His death stood in the position of a sacrifice, effecting remission of sins and salvation.

That Jesus should on this occasion represent his life as being a sacrifice was quite natural, for the sacrificial idea was in every mind. It was the season of the Paschal feast; the sacrificial lambs had that day been slain, prepared and eaten; and the thoughts of all were turned to the sacrifices. When Jesus uttered these words he had in mind the Paschal lamb slain at the feast, commemorating the deliverance of the children of Israel from Egyptian bondage. He also probably remembered the solemn rights connected with the ratification of the covenant at Sinai; and the prophetic oracle of Jeremiah concerning the new covenant of grace. Bruce says: "We may regard Jesus as offering himself to the faith of his followers at once as a Paschal lamb whose blood shields from the destroying angel; as a peace-offering whose blood sprinkled on the members of the holy commonwealth consecrates them to the Lord; and as a sin-offering on the ground of which God bestows on men the forgiveness of their sins. The last of these three views is the one chiefly to be emphasized, as the gist or kernel of the final

lesson taught by Jesus concerning the significance of his death."\*

Our Lord thus taught that his death was in the way of a sacrifice through which men receive forgiveness of sins and are rendered acceptable to God. By virtue of this sacrifice God is reconciled to the world, and can regard with favor a rebellious and sinful race. We are accepted in the Beloved, because the Messianic King and his subjects, by virtue of the precious blood, have become an organic unity in the Father's sight.

This I understand to be the substance of Christ's teaching concerning the meaning of his death, as recorded in the three synoptical Gospels. It was merely given in the germ, and not often repeated. Inasmuch as so little emphasis is placed upon Christ's death by himself, while it is so often and strongly emphasized by Paul, some critics tell us that the Church's doctrine of the atonement is from Paul, and not from Christ; and that the whole theological system centering in it is Pauline and not Christian. That Jesus' statements concerning the meaning of his death are few and meagre in comparison with those found in the writings of Paul and the other apostles is freely admitted; but may there not have been sufficient reasons why this should be so? Could Jesus so well have emphasized the influence of an event yet unaccomplished, and entirely misunderstood even by his most intimate disciples? Does it not rather seem wise and natural that specific teaching on this subject should have been postponed until the portentous event was accomplished, and Jesus' followers had come to accept it as a foretold and necessary part of their Master's career? Because the time for full and clear statement had not yet come Jesus spoke little about this great matter, and left the fuller and clearer teaching to be given later by others, under the guidance of his Spirit. You remember he told his disciples he would come again as the Spirit, and would recall to them all the things he had formerly taught them, and guide them into all the truth. And so Paul and Peter, led by that promised Spirit, building on Jesus' own foundation, gave the full and complete signifi-

\* *The Kingdom of God*, p. 248.



cance of his death. And so we reverently accept their more dogmatic statements as but the development of the germs Jesus himself gave, the open flower of which his words were only the swelling buds.

Paul, in stating his doctrine, uses the very word that Jesus used: "There is one God, one mediator also between God and men, the man, Christ Jesus, who gave himself *a ransom* for all." And Peter's words are almost an echo of Christ's at the Last Supper: "Who his own self bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness, by whose stripes we are healed."

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## ARTICLE X.

### WOMAN IN THE PULPIT.

BY MARY DEVER.

An article appeared in THE LUTHERAN QUARTERLY, October, 1903, in which an attempt was made to prove that women should not be allowed to preach. The writer, Margaret R. Seebach, declares that women are illogical, and unable by the very constitution of their minds, to cope with the situation. She very aptly, yet no doubt unintentionally, illustrates her belief by her own argument. She says that the power of sustained logical argument is necessary to hold men in the Church, and that men alone are capable of putting forth such argument. I quote: "Can woman's preaching hold men in the Church?" We are tempted to reply: "Has man's preaching held men in the Church?" I quote again: "The great need of the Church in all ages has been such a virile and logical interpretation of truth as will appeal to men. The Church *has* the women." The writer here assumes that men can hold men in the Church, and then says that after nineteen hundred years of effort they have failed to do so; that women are in the Church and that men, broadly speaking, are not.

She further assumes that the opportunity to speak in public as a minister of necessity must do, would tend to develop in a

woman's mind a demoralizing condition of vanity and love of admiration. This leads me to think that the writer misapprehends the mission of a spiritual leader. Christ, the ideal religious teacher, says of himself that he "came not to be ministered unto, but to minister." Does not the preacher who is noble, self-sacrificing, and consecrated to his work, strive to follow Jesus' example in ministering to the world's need? And is there anything in such a life to make either a man or a woman vain? Further than this, a woman who would be vain in the ministry would be vain in any other walk of life. Vanity in the pulpit would receive swifter retribution than elsewhere, for there is no other position in public life so assailable as that of the preacher. But admitting for the sake of argument that any woman who comes before an audience is exposed to this danger, what shall we say of our women singers? Shall they be permitted to sing in the Church? Shall they be permitted to sing anywhere? The temptation to vanity would be far greater in their case. Stages are set, lights are arranged, artists design costumes—all to enhance the beauty of the singer and heighten the effect of the song. Shall we say that all this leads to vanity and frivolity, hence women should not be allowed to sing? A thousand times no! And if we did say so, who would be the losers, we or they?

There is one great safeguard against vanity, however, that is always operative, and it is this: A truly great man or woman is incapable of feeling it, no matter how gifted he or she may be—yes, even though possessing the gift of tongues.

The writer's next objection is that the subjects of women's sermons are disappointing in that they would seem to suggest lectures on philosophy, art or literature. Let her ride with me past the churches in any of our cities on Sunday morning, and read the large placards deemed necessary to attract audiences to churches presided over by men. Some of these cards bear subjects that are almost startling, and escape being laughable only by indicating a truly pitiful and oft-times tragic lack within. We commiserate those who respond to the invitation to the feast, for many of us know from sad experience how scant is



the fare. In a certain church a sermon was delivered upon the following subject: "What is sauce for the goose is sauce for the gander." This was a man's subject. Could a woman have made a more unfortunate selection? Would you not rather take chances on the supposed lecture on "philosophy, art or literature" than listen to such a discourse? I admit that this is an extreme case, but many others have come under my own notice that are scarcely less open to criticism.

The writer says further that the education and long training "necessary in order to gain the best results" would take up so much of a woman's life as almost to compel her to remain single, since, if she married, this time would of necessity have been wasted. No earnest effort for culture is ever wasted, but we will not dwell on this point, for a far greater error occurs in the passage. It has been the mistake of the Church in all ages to assume that education can make a successful minister. It can not. Who educated Paul? In what institution did he gain that voice at whose call men forsook their daily occupations to follow? Where got he that eye beam that revealed an inner life of the soul unknown to the generality of those about him? Whence came that glorious courage that made him strong and serene in the very extremity of suffering? For he said that he had been "flogged times without number," "at death's door," "lashed," "stoned," "shipwrecked" and often hungry, thirsty and cold. The grace that enabled him to bear these things sweetly, and with increasing rather than diminishing strength, did not come as the result of theological training. Were it so, we would have many Pauls among us. Paul knew the "deep things of God" and he told those things to others. He had a message and the people heard him.

"One accent of the Holy Ghost  
The heedless world hath never lost."

Without a spiritual message no man can ever become a spiritual leader, no matter how highly educated he may be. His education would only serve to enlarge his field of labor, and give him greater adaptability to meet the needs of those who receive his ministration.

The errors that I have thus far pointed out in Mrs. Seebach's argument, are, however, on the surface. The deep, the fundamental mistake is her assumption that we may choose to hear or not to hear those whom God has graciously prepared to speak to us of him, and of his love. Whether men or women, it is of his grace that they tell us, and it is of this that we long to hear. Whoever comes as the bearer of "good news from a far country," let him speak! It is not a question of our allowing him to do it as a favor to *him*. The obligation is all on the other side. It is we who are graciously permitted to hear.

The question of sex should never come up in any line of service. Whom do we serve? Is not life itself "divine service?" If one is able to perform certain work admirably and well, let him do it in God's name, and let us cheer and hearten him with high praise. There is no woman's cause apart from man's cause. It is our common cause. Therefore, let us not blind and hamper those who are helping to solve the great questions of life. In so doing we would be running counter to him who bestows "every good and perfect gift." "REVOLUTIONS OF AGES DO NOT OFT RECOVER THE LOSS OF A REJECTED TRUTH FOR THE LACK OF WHICH WHOLE NATIONS FARE THE WORSE."—Milton.

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## ARTICLE XI.

# CURRENT THEOLOGICAL THOUGHT.

## I.

### ENGLISH AND AMERICAN.

BY REV. M. COOVER, A.M.

What was king Saul's malady that found expression in melancholy, and then again in sudden fits of evil temper? Most mental diseases are traceable to physical causes. Are there any traces discernible in the character or doings of Saul? It was truly an evil spirit that would animate a man to do the things that Saul did; that would induce him in fits of physical passion and excitement to alienate from himself consecutively



his greatest prophet, Samuel ; David, the best friend in his kingly court with the whole clan of his suspicioned supplanter ; and Ahimelech with all the priests of the realm.

Why should Saul show special spite against all the religious factors in his domain ? Did Ahimelech's assistance to David inspire it all ? Did the religious guides of Saul admonish him for some special sin ? Had Saul a secret sin, fashionable and reputable in the court, yet frowned upon by his religious advisors ? Some particular reason, some refusal to reform, may have made Samuel mourn for Saul.

Some cherished sin as a physical cause may have banished from him the Spirit of the Lord and given occasion for the possession of himself by an evil spirit.

The pleasurable narcotic of Orientals is opium ; the delightful intoxicant is hachish. Was Saul a hachish eater ?

Mr. Charles Creighton, M.D., thinks he was. Hachish is a sweet exudation from the flower of the hemp plant, a shrub or bush growing in thickets eight to ten feet high. The leaf and the young fibre, as well as blossom and seed, possess intoxicating properties.

Dr. Creighton reasons as follows : In the *Song of Songs* (5 : 1), Saul's love melody, we read :

I am come into my garden, my sister, my bride ;

I have gathered my myrrh with my spice ;

I have eaten my *honeycomb with my honey* ;

I have drunk my wine with my milk.

The king makes a frank confession unknowingly in his rapturous invitation to his love. But the phrase of the confession so revealingly significant is not *wine with my milk* ; but *honeycomb with my honey*. Literally the Hebrew poet says, my *wood* with my honey. The Septuagint translators did not know what to make of this word *wood*, and translated it *bread*, my *bread* with my honey. Jerome guessed at it when he made the Latin Vulgate, and his guess has been followed as inspired *ipse dixit*. He translated *wood*, *favus*, honeycomb. But Saul's poetic expression meant most probably hemp wood, or thicket, the exudation of which was the delectable intoxicant.

A strange command was given by the king before the battle

of Michmash: "But Saul adjured the people, saying, Cursed be the man that eateth any food until it be evening, and I be avenged on mine enemies." There was evident danger of something that might cause a forfeiture of possible victory over the enemy. "And all the people came into the forest (thicket or wood); and there was honey upon the ground. And when the people were come into the forest (thicket), behold, a stream of honey dropped; but no man put his hand to his mouth; for the people feared the oath." That day they had taken a temporary temperance pledge. "But Jonathan heard not when his father charged the people with the oath; wherefore he put forth the end of the rod that was in his hand and dipped it in the honeycomb (thicket), and put his hand to his mouth, and his eyes were enlightened" (brightened). Jonathan was saved from death by the execution of the oath only by the vigorous clamor of the army. The king felt the force of constitutional limitations of kingly government, though he was making strenuous and wise effort to maintain efficient moral discipline in his army. Intemperance was the danger of incipient success.

Jonathan's eyes were brightened by his moderate indulgence of refreshment to stimulate his energy in the pursuit of the enemy. The incipient effect of hachish is the dilating of the pupil of the eye. Then follows temporary stimulation of the nerves and brain, soon yielding to dulness and mental stupor from over-indulgence of the stimulant. The resinous exudation from the hemp flower was quickened in its flow by the midday heat of the sun, and Jonathan refreshed himself by dipping hachish to his mouth as he pursued the enemy.

Dr. J. Moreau, a French practitioner, wrote a medical work in 1845 on the effect of music upon the insanity of the hachish eater, without thought, however, of Saul and Jonathan, and learned that it had a soothing influence upon the morose spirit.

The experiment of the harpist in asylums for the insane has proved a failure; but the insane fits of the hachish eater are readily subdued by music.

The seemingly barbarous treatment of king Agag at the hands of the prophet Samuel when that prophet fell upon him



and hewed him to pieces has its explanation in the conjecture that the Amalekites were hachish venders. The Amalekites did not live a settled life as agriculturists or town dwellers; but like the Midianites were roaming Bedouin traders and slave dealers, living on plunder, robbery and barter of various wares. Palestine suffered as do Manila and Monrovia at the hands of intoxicant venders. It might not fare well with the modern brewer or barkeeper to meet with the prophet Samuel. A vice that may have ruined a well-born, divinely chosen king, and despoiled a kingdom of its noblest men, may well have its emisaries very summarily dealt with. The vice of Saul and his followers was possibly that of hachish eating with its entailing disasters. This may seem but an acute conjecture; but many accepted advances in historical research and truth have at first been deemed vagaries. Dr. Creighton does not assume his case proved, but deems his examination with biblical coincidences suggestive of approximate and probable facts.

—*The Expository Times* for January.

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The current thought at Eastertide in theological paper and magazine is the wonder and glory of the resurrection. The theological mind that revolts against materialistic interpretations of religious verities here all unwittingly becomes sadly materialistic. Not merely in the nature of the resurrected body, but also in the mode of resurrection is there confusion between spirit and matter. Similitudes of the resurrection of man and of resurrected nature in springtime, of chrysalis and of ovum development, miss the significance of Jesus' resurrection. What materialists we become unconsciously when we superficially scan the uniqueness of true resurrection. Nature speaks and tells what it knows and what it has experienced of immortality. The plant asleep in the cold earth during the gloom of winter; the scaly tree and rugged branch seemingly dead, now put forth new green life; the grain cast into the earth sends forth tender stems to feel after the summer sun. All tell the story that things seemingly dead are alive after all.

Yet this is but analogy, and not real similitude. The tree

was not dead, else no leaf would appear. The flower stem and seed of grain were not dead, only dormant. In each case it is but resuscitation of life which only slumbered. It was sown a natural body, and is raised a natural body, and proves nothing more. Nature tells what it knows, but can tell nothing positive of spirit and of its life. But Jesus was dead, not physically dormant. No physical germ still palpitated in his pierced heart, or quiet brain. Jesus was absolutely dead. Nature tells its sweet story of resuscitation, but it cannot tell the history of Jesus. His resurrection exceeds all powers of nature, is superior to all that nature can do.

The seed of plant and tree is sown a natural body and is raised a natural body; but man is sown a natural body and is raised a spiritual body; and of this spiritual body nature has nothing to say. Jesus must come and live and die and rise again that man may know more than nature can teach. When the sered leaf falls to the ground and the bough is bare, we know that the tree is not dead, but has gone to sleep for the winter; for we have seen it come to life again after its sleep of natural dormancy. It was not dead. But man dies; and the cry of the ages has been, If man die, shall he live again?

The greatest calamity in the universe is death. It is the direst enemy nature knows, and against it there is no antidote. When the tree dies, it is disintegrated and returns to material elements, losing all identity with the form of life it once had; it is no more a tree.

Jesus came to save from mortal calamity, a calamity mourning for which became a lucrative profession. Hired mourners followed every bier, and every traveller met was constrained by human sympathy to turn and join the funeral procession. Nature did not tell the Hebrew that the soul was immortal. Flowers did not whisper the story of immortality. But life and immortality came to light through the gospel. Jesus' resurrection told the true story to an anxious world; and now nature with its manifold resuscitative beauties suggests to us what we already know and believe; illustrates a truth discovered not through nature, but by personal revelation through Jesus. It was the great problem in Paul's mind how the resur-



rection-body as he was taught it, could be the embodiment of the sinless and permanent.

The Talmud taught a gross form of resurrection; men would rise with perpetuated human appetites and propensities; they would eat, and drink, and be restored in marriage relation. Whose would be the wife of seven deceased husbands was deemed a puzzling question to be put to Jesus. The conception was so gross that Saducees revolted from the teaching, and declared that there was no resurrection either of man or angel. That was what revelation and interpretation did for Israel before Jesus came; and nature taught them nothing more by all it could reveal. All that nature can tell, God lets man study in nature to discern for himself. But nature could never tell, nor did ever tell, this story of real resurrection.

Now when the gospel has revealed this truth, nature comes in with its poetry, with its beautiful analogies, and clothes the body of revealed truth with verdant garments, beautifies with graceful suggestion the great mysterious fact. The grave is a door to a world which we have never seen. No seed or dormant plant has ever passed this portal. It is a path which no fowl knows; which the vulture's eye has not seen; nor has the lion's whelp trodden it. Nor does man return across that portal to tell what he experienced beyond. Death is absolute, absolute for the natural body. The green shrub comes back each year to tell its story; but man comes not back. Man is sown a natural body, and is raised a spiritual body; and the difference between the natural and the spiritual is as great as that between a block of wood and a poetical thought.

For Paul the body signified the occasion of sin, and a restored natural body would be the return of mortal appetites which would restore the regime of sinful man. The unique revelation to Paul on the way to Damascus flashed to his soul the knowledge of a spiritually alive Messiah. After all, notwithstanding the false opinion of the Jew, the Messiah could die, and still be Messiah. It was now clear to the great apostle that the future body is one of spirit, and is part of our personality now; for there is a natural body, and there is a spiritual

body; but that which shall be for permanence of personality is spiritual.

So conspicuous is our physical life; so all-embracing the necessities of our bodily nature, that the body is ever asserting itself in our thoughts of the immortal. The tangible and visible engross us to the eclipsing of keener conceptions of our intrinsic immortality. We are so slow getting at the heart of the secret. Only when we grow old and experience the weakness and fatigue of living in flesh do we long for a frictionless existence where there is no pain. Then in the poignancy of wearied flesh we come to grasp the significance of the experience in Joseph's garden, and the glory of the resurrected body of Jesus. It matters not much whether this body of flesh be ever raised; for flesh and blood shall not inherit the kingdom of heaven. The body that now is is not the body that shall be. The resurrection of Jesus did not demonstrate simply that man shall rise again, but significantly as well, the spirituality of that body. Matter may be but a form of energy; but with energy in its complex movements is resistance and friction; and with friction comes heat, passion, weariness and worn-out organisms. There is no stability in forms of matter. There is a conserved total unit of energy, but constant flux of form. The natural body is a transition, a sensorium for the soul till the spirit of man can immaterially feel for itself, and think apart from material incentive and stimulus.

In that realm where is no night, where no rest nor recuperation for body is needed, where love acts and man serves without weariness, in an embodiment, frictionless, absolutely adapted to spiritual activities, there shall be realized in full the import of the resurrection glory revealed in Jesus.

Some believe that all nature is alive; this is *panbiotism*. Others believe all nature has intelligence; this is *panpsychism*. But in either case the disintegration of the body is the dissolution of the personality. In this view of man the soul is not an entity. Man is nothing psychically but feeling, a specialized form of sentient substance, the highest efflorescence of matter. And yet he is only the flower of nature, not its fruit. He is but a coördinate factor in the eternal gyration of world substance



which never bears fruit. The atom is everything that man is. The spontaneity of the atom makes man. Man is indeed part of an impersonal God, and God may be called Father, as the energy of transcendence, in the same sense as we speak of Mother Nature. As coal is transformed solar heat, so is man transformed radiant divinity; but the divinity is simply cosmic energy. This is the monotheism of monism. It is purely atheistic pancosmism. There is nothing unique; all things are common; all things are participant of the One.

The uniqueness of Jesus Christ tells a different story. He who was both atom, and conscious divine personality, teaches another doctrine concerning the personality of man.

Man is body and soul. Must man to be man be always soul joined to matter? Matter never thinks alone apart from personality. Will personality survive contact with matter? Will death end all?

Revelation through Jesus Christ answers these questions. The incontrovertible fact of Jesus' resurrection, and the superiority and transcendence of his resurrected body to the properties and possibilities of matter, constitute the Gibraltar of our faith and assurance.

## II.

## GERMAN.

PROFESSOR S. G. HEFELBOWER, A.M.

The present state of the theological and practical life of the Evangelical Church in Germany is very complex. So many forces are at work, so many and such varied tendencies are making themselves felt, that it requires but a few years to effect a complete change. The nineteenth century opened with the Rationalism of the previous age still on the throne; it closed with a chaos of schools and tendencies, which, in almost all instances, defy classification without elaborate limitations. Yet, in this motley complex two general classes are easily distinguishable, with all shades of theological thought between their clearly marked extremes. Since we lack the historical perspective for, say, the last half century, it is plain that the study and the statement of present day theological and ecclesiastical positions and tendencies is very difficult; and yet if this generation is to act intelligently on solving the problems of the living present, it must understand them.

Dr. Theodore Kaftan, General Superintendent of Schleswig, has made a very happy analysis of the general theological and ecclesiastical conditions and problems in Germany in the preface to his *Vier Kapitel von der Landeskirche*, Schleswig, 1903, which has called forth some notice from theological journals. We condense from the review of Luthardt's church paper, and give it at some length because of its importance.

Kaftan acknowledges that Christianity has lost its former absolute sway in the world of culture; but he denies unconditionally that the present struggle is for its existence, it concerns rather its authority in the life of man, according to the two sides of his nature, the theoretical and the practical; and these are manifest in theology and in the Church.

"There always was a struggle, but formerly it was chiefly against the antireligious; now it is the religious that have taken up arms, not against religion, but against theology as such and against the Church as such. But theology must be careful lest it be resolved into the science of religion, and the Church



must guard against degenerating into a religious association." In both instances it is a struggle concerning the Gospel, for this is their common foundation.

The present contest is for theology as theology, for it did not cease to be theology when its representatives began to yield to the influence of natural science and doubted the supernatural birth of Christ and his resurrection. It emphasized a special existence and working of God in Christ, wholly unlike anything elsewhere in the history of the world. Even an erring theology is still theology as long as it holds to a special revelation of God in Christ. But the *historical method*, which accepts only that which agrees with present phenomena and conditions, does away with a special revelation of God in Christ, and thus resolves theology into the science of religion and Christianity to one among the many religions of the world. Accordingly, the cardinal point in the struggle of theology for its existence as such is the revelation of salvation in Christ.

The struggle concerning the Church goes parallel with this. Kaftan defines the Church as "the congregation assembled around the word and sacraments and administering the word and sacraments," which are the bearers of that which is given in the special revelation in Christ. Both are as much historical realities as the revelation of salvation in Christ itself is an historical reality, and are therefore authoritative. But nothing is more objectionable to the "modern man" than an authoritative doctrine of the Church which requires obedience. He is likely to reason thus concerning it: The kernel of the Reformation was freedom; this is slavery, it is therefore Catholic and not Evangelical. Hence the present struggle of the Church centers around the question: Is there a real word of God, and are there real sacraments? That is, the struggle concerning theology as theology and concerning Church as Church is, when resolved to its last elements, the struggle concerning the Gospel, and with it the Church and her theology stands or falls. But the Gospel stands firm, and will stand as long as the world endures, and this guarantees existence to the Church as Church and to theology as theology.

But this by no means solves the problem. The question arises: What must theology do in order to keep the victory? Here we must emphasize the fact that not just *one* theology is possible on the basis of the Gospel. Theology must change her dress according to the times in which she lives. "The errors of our day will certainly be overcome, but not in the Saul's armor of the old theology, but in the armor of that theology which springs from the union of the unbroken Christian faith with the intellectual life of our times." We need a "modern theology of the old faith."

As the garment of theology "is woven from the threads of time," so also is the garment of the Church. The anti-religious spirit is really waning. Dead rationalism, which blights all spiritual life, sways a broken scepter. The spirit of the times is religious and is becoming more so. But, unfortunately, it has little sense for things appertaining to the Church. Yet there must always be a Church where the means of grace are administered. However, the Church must adapt herself to the cultural and social conditions of the times. At least this is certain, the church of the future cannot be a church of clericalism, for that is Romish; nor can it be a state church. There remains only the church of the congregation, i. e., one in which the congregations administer their own affairs. This can be a "free church," which presents many difficulties to the German who has seen nothing but the sporadic attempts along this line in Germany, or it can be a "church of the people," whatever that means. Kaftan prefers it, but it is not clearly described.

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Of all periods in the development of the theology of the Christian Church, the last century, or at least the last half of the last century, is probably least known, which is accounted for by the lack of historical perspective. However, some very useful books have appeared, and we mention them for the sake of those who may wish to investigate that age which, next to the living present, is far the most important; for, though Protestant theology is the work of the Reformation, we have it to-day in a form that shows the marks of every age that it has



passed through since then ; and, after the sixteenth century, the last century has been most influential in molding the theological thought of to-day.

Probably the safest and most useful of all books on the subject is Frank's *Geschichte und Kritik der ueueren Theologie*. Third ed., with chapter by Seeberg of Berlin on Frank's theology. A. Deichert, Leipzig, publisher.

Kuebel's book: *Ueber den Unterschied zwischen der positiven und der liberalen Richtung in der nodernen Theologie*, is also useful, but it is generally considered out of date. Munich, 1893, pub. by Beck.

Seeberg's work, mentioned on p. 142 of this volume, is the last publication of importance on this subject, and it is perhaps the most readable book on this age that can be gotten. However, its value consists not so much in his style as in his thorough mastery of the tendencies and schools of the century that he treats and in his new viewpoints. Pub. 1903, by Deichert in Leipzig.

More and more the position is being emphasized in German theological circles, that Schleiermacher's influence molded the theological thought of the entire nineteenth century, and that von Hoffman, Ritchl, Frank et al., were greatly influenced by him, either directly or indirectly. The books just mentioned give great prominence to him as the one who, more than any other, broke the sway of eighteenth century rationalism and introduced a new theological age. But during the last ten years there has been growing what might be called a Schleiermacher literature. Elements in his system are the most common theme for theses for students trying for the Lic. Theol. degree, and a number of books and pamphlets have appeared, the most important of which are as follows: *Die Entwicklung des Religionsbegriffs bei Schleiermacher*, by E. Huber, pub. 1901, by Dietrich in Leipzig; *Die Lehre Schleiermacher's von der Erloesung*, by Stephan, pub. 1901, by Mohr in Tuebingen; *Schleiermacher's Theologie und ihre Bedeutung fuer die Gegenwart*, by Thiele, pub. 1903, by Mohr in Tuebingen; *Die erkenntnistheoretischen und metaphysischen Grundlagen der dogmatischen Systeme von Biedermann und Lipsius* (more valuable for the general light that it throws on theological movements of the century than for its discussion of Schleiermacher), by Fleisch, pub. 1903, by Schwetschke in Berlin. Kattenbush has greatly increased the value of his *Schleiermacher zu Ritschl* by adding to his 3rd edition, 1903, a chapter on the religious-historical method.

## ARTICLE XII.

## REVIEW OF RECENT LITERATURE.

*A Primer of Hebrew.* By Charles Prospero Faguani, Union Theological Seminary. Charles Scribner's Sons, New York. Pp. X and 119. Price : 1 50 net.

This little work emanates from the class-room. It is the outgrowth of the explanatory and simplifying methods which every teacher of Hebrew is obliged to employ even when he has the very best grammar in his hand. It is designed for beginners and for those who have no teacher, and it makes good its claim. The difficulties that are peculiar to the Hebrew language are here reduced to a minimum. There are some new terms employed, such as the "extra long" and "extra short syllable" for "simple Sh'va" and "plena syllable," but they will not confuse the student for he is not under the necessity of unlearning the old familiar names. We welcome and commend the work as we would any book that offers to smooth the path to a knowledge of the "sacred tongue."

T. C. BILLHEIMER.

LUTHERAN BOOK CONCERN, COLUMBUS, O.

*Dorothy*—A Story for Our Girls. By G. W. Lose.

Dorothy, a story recently written by Rev. G. W. Lose, is a most charming and interesting little book. The scene is laid in Tennessee and in New York state, during the dark years of the Civil War. The plot is fascinating, and the author is especially happy in his delineation of character. The highest moral atmosphere pervades the story, and though not, what one would call a great novel, it is a delightful little romance, and is well adapted for our Sunday School libraries and for children.

HENRY W. A. HANSON.

EATON AND MAINS, NEW YORK.

*The Child's Religious Life.* A Study of the Child's Religious Nature and the Best Methods for Its Training and Development. By Rev. William George Koons, A.M., B.D., with an Introduction by Thomas B. Neely, D.D., LL.D. Pp. 270, 8vo. Price, \$1.00.

It is a hopeful sign of the times that the training of the young from a moral and religious standpoint is receiving renewed attention. Alarm has been justly felt at the disproportionate effort given to physical and mental development. It is being recognized that the formation of right character in the child ought not to be left to chance, but that it ought



to be studied in the light of psychology and pedagogy, as well as of Scripture.

The book before us is suggestive rather than exhaustive. It is an outline rather than a discussion. It is useful in exposing various misconceptions, and in opening the literature on the subject. One of the deficiencies of the book is the entire absence of any allusion to catechisms in the teaching and training of children.

The theme is presented under four general headings. Part I. is explanatory of the purpose and point of view. Part II. is a study of the child's religious nature. Part III. treats of factors in the formation of religious character, and Part IV. of methods.

J. A. SINGMASTER.

HOUGHTON, MIFFLIN & COMPANY.

*The Christ Story.* By Eva March Tappan, author of "Old Ballads in Prose," "Our Country's Story," etc. Profusely illustrated, crown 8 vo. \$1.50, *net*, postage extra.

As a rule your reviewer is inclined to disapprove of all attempts to improve upon the story of the Saviour's life as set forth in the Bible itself. In opening this book we approached it with our usual feeling of distrust and predjudice. But we find ourselves pleasantly surprised.

Miss Tappan, who has high rank among writers for children, has told the story of the Saviour from the Annunciation to the Ascension in simple, dignified language. She has kept also a clear stream of narrative, following the order of events in the life of Christ, and adding what is almost indispensable for children—certain incidental description of the country, bits of explanation about manners, customs, usages, costumes, ways of speech, and so on. These interpolations are so skillfully introduced, so neatly woven into the texture of the story, as to make a vivid narrative, reverent in tone.

As an aid to parents and teachers in the religious education of young persons and children, we should think it an excellent supplement to the scriptural narrative.

Especial care has been given to the matter of illustration. There are about forty-five full-page reproductions of masterpieces of the great classic and modern artists, and twenty-five half-title pages having smaller pictures from the same sources set in appropriate borders designed by Emil Pollak.

M. E. RICHARD.

*Von der Farm auf die Kanzel.* Eine Erzählung von W. Witte. Druck der Lutherischen Verlagshandlung, Columbus, Ohio.

The scene of this pleasing little narrative of struggle and devotion is laid among the broad and fertile farmlands of the west. A German household is its center. The father, who prospers above his neighbors, because he supplements his tireless industry with the principles

of economy of the Fatherland, wishes his second son to follow the practice of law, or of medicine; the mother, on the contrary, has consecrated him to the ministry. The youth's older brother sides with the father, and his sister with the mother. By the devotion and self-sacrifice of these latter, the young man is finally enabled to pass successfully through college and seminary, and to reach the goal set for him, in missionary work.

The story emphasizes the dearth of students for the ministry, and suggests a remedy in the consecration of sons to the work by devout mothers.

W. H. BRUCE CARNEY.

FUNK & WAGNALLS COMPANY, NEW YORK.

*As Others Saw Him.* A Retrospect, A. D. 54. By Joseph Jacobs.

This book is a fictitious narrative, purporting to have been written in A. D. 54, recounting certain scenes in the life of Christ, his trial and finally his crucifixion. In it Christ is treated only as a Prophet who reproved and disappointed his people, and was finally put to death. The aim of the volume of two hundred and thirty pages is best set forth by the writer himself in "After words," at the close of the book.

"The preceding pages, therefore, may be regarded as a sort of Apologia of the Jewish people for their so-called rejection of Jesus. As a matter of fact he mainly expressed movements which were already in existence among the Jewish people, as I have endeavored to show in my description of him, and was chiefly opposed in principle to the sacerdotal party, who therefore, as a natural consequence, brought about his death after a hurried, and from a Jewish standpoint, illegal trial.

"By displaying the essential Jewishness of most of Jesus' doctrines I was hoping to attract the interest of Jews themselves toward the most influential figure that has appeared among them."

In a word the writer seems to aim at a better understanding between the Jew and the Christian in the new light of twentieth century investigation. From the Christian's point of view he woefully fails to accomplish this end. He reads all the divinity and supernaturalism out of the life and office of Christ; he makes his doctrine and teaching that of the Jew of the time; he at best places him in the same category with Socrates; yet he seems to endow him with a spirit and power that he utterly fails to explain.

Evidently the writer expects to harmonize the opinions of the Jew and the broadest school of the higher critics concerning the person and life of Christ. But the book will scarcely appeal to the learned, while the popular mind will not be moved by that which it contains.

M. E. RICHARD.

*The Religious Sense in its Scientific Aspect.* By Greville Macdonald,



M.D. New York: Armstrong and Son, 3 and 5 West Eighteenth Street. London: Hodder and Stoughton. 1903.

We have, in this attractively published volume, three lectures given before students of the several departments at Kings College, London, June, 1902. Its title well defines its religious aim. The author faces his audience in the name of science and seeks to add its testimony to the deep, ineradicable religious nature of man. His method is the application of the evolution hypothesis as the explanation of the world-formation and the nature of everything in it from its germinal beginnings to its crowning product in man. He asserts the brotherhood of all life—adopting the law of Heraclitus that nothing lives but in virtue of its becoming otherwise in growth and change. Everything comes “through inheritance.” Back of all the evolving forms of life he postulates the Idea, the Law, “the great unknown Law, in virtue of which they are evolved and exist.” “Like all other human attributes, the religious sense is an inheritance from mighty small beginnings, else man is a special creation: a theory we cannot study biology and hold.” “Primordial protoplasm holds all the essentials of life, growth, procreation, death.” “The elements of consciousness must have been present in the primordial protoplasm, else man could not have been evolved from it.” The question is asked: “If the sponge-sarcode possesses all the elemental properties of man, must we accord to him a soul?” It is answered: “We do not belittle the oak-tree because of its beginning in the acorn; nor is man’s soul the less because its possibility lay dimly in a particle of primordial protoplasm.” “The religious sense is no new acquirement. I trust I shall convince you that we have actual evidence of the presence of religious sense, in many manifestations, throughout the world of life. For my purpose is to show you that as structure and function augment in the evolving forms of life, so do they give us increasing evidence of the relation of each individual to the eternal law of which it is a manifestation.” And he proceeds to offer evidence of the religious sense—which is identical with the ethical—in amoebae, the simplest particles of protoplasmic life as they, myriads of them together, build sponges. “Each kind of sponge is a colony of innumerable individuals working together toward a common object, in which they are unconsciously concerned.” The special significance of this action is explained, that “each of these sponge-sarcodes is intent upon its function. Indeed, all life depends upon the fact of its being intent, of its intending something, whether conscious of the fact or not.” In the little sponge-sarcode’s life and function, we find ourselves face to face with the lowest indications of religious sense—*the sense of obligation to obey.*” “The religious sense in its scientific aspect” is thus interpreted as a divine lodgment of the principle and actuality of religion, as the “idea” or “law” of action in all life from its start. “It is my purpose,” says Dr. Macdonald, “to show that the religious sense prevails through all creation. I want to insist upon

the point that this sense of religion has evolved by slow processes of gradation as all other attributes, whether structural or functional, have evolved."

In a prefatory synopsis, the author divides the presentation of the subject in three lectures: The first deals with the story of the simplest social life; social life, that of the sponge, and shows how each individual in the community serves self, the community and the unknown Law in which it has its being; thus it deals with the Religion of service. The second deals with the manifestation of the Law in the renunciation of self-interest and shows how the beautiful comprises obedience to Law, and thus reveals the truth of the religious sense. The third lecture discusses the Religion of Freedom, and shows how, through man's emancipation from the chains of the Law, he attains greater power to fulfill the Law, although through this sense of freedom comes the possibility of degradation."

Such an argument, no doubt, is kindly meant, and to some may offer support to belief in the reality of man's religious nature—founding it upon the eternal Law of all life-existence and tracing it everywhere. It may, however, be well questioned whether persons generally or men of acutest and discriminating intellect will feel that there is much, if any, gain in turning away from the traditional method of reasoning to man's religious nature directly from the human moral consciousness and need of God, to this argument appealing to the evidence of a religious nature in the entire animal world where its signs and evidences are so remote, obscure and hypothetical. And this doubt is increased when the argumentation is examined in critical judgment. For though it is delivered in the name of science, it is not science that is given us, but idealistic speculation. Scientists know that this evolutionism which puts abstract "idea" or "law" to work as the explanation of all real, concrete being is not proved, but assumed as a working hypothesis. That to which we are treated is not science, but an attempted idealization of phenomena under the evolutionist hypothesis. It is a work of the imagination—of poetic fancy. Dr. Macdonald's accounts of the life of the sponge, the daisy, the guelder rose, are delightful poems, interesting and beautiful, but not science. A measure of good service may, however, be accomplished by the argument in the case of persons whom acceptance of evolutionism has robbed of belief in a personal God and His more direct creation of man in His image. It may enable them still to see that God is, nevertheless, pressing His will upon their souls through their reason and conscience.

The author has not defined his conception of God and of His relation to the world. Some passages seem to suggest idealistic monism. Yet in the closing part of the last lecture he appears to concede the conception of God as an eternal and omnipresent Personality. To readers who desire to know what kind of thinking scientists of the evolutionist persuasion are doing, this volume will be interesting and entertaining.

M. VALENTINE.



EATON AND MAINS, NEW YORK AND CINCINNATI.

*Advent and Ascension. How Jesus Came and How He Left Us.* By L. W. Faunce, D.D. Cloth 12mo. Pp. 215. Price 75 cents.

The supernatural character of Jesus best explains his supernatural works. The quality of his deeds is most adequately accounted for by the quality of his being. The great miracles of Jesus, inaugurating and closing his earthly career, are the ones mentioned in the ancient Church Creeds. His virgin birth, and his resurrection and subsequent ascension, are miraculous acts wrought upon Jesus. His supernatural being forms the envelope enclosing and originating his own supernatural deeds.

Dr. Faunce has chosen a great theme, and given a thoughtful outline. His development of the theme, however, is more of a popular nature than critical. But this theme demands accuracy of detail. The making of books should be curtailed to the critical, at least to the accurate, in this our busy as well as acutely inquiring age.

Dr. Faunce aims to marshal the evidences conclusive of indubitable act. But evidences to be convincing must not be surmises. Zacharias and Mary are represented as imparting personally to Luke the story of the infancy of John and Jesus. But Luke did not take up his pen to write till he was a man, and he was a collector of records relating to the Holy Family most probably when he was a companion of Paul while Paul was a prisoner in Caesarea c. 58-60 A. D.

It is not likely that Mary lived to be an octogenarian, nor that Zacharias reached the age of 150 years. This uncritical popular style forces the reader to a depreciation of the character of the whole evidence as given by the author. This is a region of conjecture, and the conjectures of Prof. Ramsay and Dr. Sanday are more reasonable, that while the story of Christ's infancy as recorded by Matt. is from a man's statement of events, the record by Luke is the femininely delicate report from a woman and handed down through a woman.

Luke's comprehensive knowledge of the Herods, and of matters pertaining to the court, suggests that through Joanna, the wife of Chuza, Herod's steward, the story of Mary has been transmitted.

The Song of the Angels at the nativity; the Magnificat of Mary; the Benedictus of Zacharias; and the Nunc Dimittis of Simeon, indicate the copying of records; for Luke did not compose these inspired treasures of literature, and their authors had long left the scene of these events.

In respect of the resurrection, and the quality of the resurrection body of Christ, Dr. Faunce seems to be much influenced by the authors of *The Unseen Universe*. The theory of a remaining unseen germ resident in the properties of the physical body after death, offering the capability of a finer material but unseen body, is neither adequate physics, nor comprehensive metaphysics. The spiritual body is scarcely to be conceived as composed of etherealized matter. The analogy of mind is better than that of material properties.

M. COOVER.

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# THE LUTHERAN QUARTERLY.

JULY, 1904.

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## ARTICLE I.

### THE LUTHERAN DOCTRINE OF PREDESTINATION.

BY DR. C. STANGE \*

The Lutheran doctrine of Predestination has had a peculiar fate in the course of history. Advocated by Luther throughout his entire life, it has found its classical expression in one of the most important writings which Luther gave to the public in general—the book entitled *de servo arbitrio*. In the confessional literature of the Lutheran Church, aside from incidental consideration, a special article, the eleventh article of the Form of Concord, has been devoted to it. And yet there have been times again and again when men, even in the Lutheran Church, were of the opinion that the doctrine of predestination was, strictly speaking, no Lutheran doctrine at all, but a peculiar property of the Reformed Church. It has, indeed, never been possible to deny that Luther in the above named book, in harmony with all the rest of the Reformers, held to this doctrine. However, this unpleasant fact men have after all in various ways known how to conceal or to tone down. They have either summarily revised the history and maintained, in evident contradiction to the fact, that Luther gave up this doc-

\*Dr. Stange is Professor of Dogmatics in the University of Greifswald. He stands in the front rank of living Lutheran dogmaticians. The article here given to our readers appeared in *Allgemeine Evangelisch-Lutherische Kirchenzeitung*, March 11th, 1904, and has been translated for THE LUTHERAN QUARTERLY with the consent of the author.—Eds.



trine in the later years of his life; or else they sought to excuse the Reformer by attributing the writing of the book, *de servo arbitrio*, to his youth, in spite of the fact that the author was 42 years old; or else, lastly, they supposed that they could explain the extremes into which Luther had allowed himself to be drawn in this writing, on the basis of his polemical attitude. As the pose of the gladiator at Ravenna does not exhibit the natural attitude of the human body, so likewise we can not recognize Luther's true meaning from this polemical writing of his. Thus there has been repeated in the history of Protestantism the same process which can be traced already in the Middle Ages. For, as in the Middle Ages the dogmatical thoughts of Augustine gradually became less distinct and were transformed, so also in the history of Protestantism the succeeding generation did not prove itself strong enough to make the great thoughts of the Reformation a starting point for a new development. Men rather contented themselves chiefly with the appropriation of some negative and critical thoughts of the Reformation, while over against the wonderful and unique positive thoughts of the Reformation men had the disagreeable feeling that they had here to deal with a spirit of whose power and peculiarity the normal man knows nothing and which on this account he estimates at best as a pathological phenomenon. And as men in the Middle Ages over against the revival of Augustinianism put forth the watchword: *Augustinum contra Pelagianos locutum esse excessive* (Augustine has spoken extravagantly against the Pelagians), so also in Protestantism have men in every century justified the return to the moderate and considerate dogmatic of the great heathen Erasmus with the formula: *Martinum contra Erasmus locutum esse excessive* (Martin has spoken extravagantly against Erasmus).

However, that in such a setting aside of the predestination doctrine we have in the end to deal not merely with an enervation of the religious spirit, follows from the fact that the doctrine of predestination in the Reformed Church, at all times and in spite of all vacillations of the religious life, has been

consciously retained as an essential part of her ecclesiastical doctrine. The Reformed Church knew how to ward off the occasional efforts made to tone it down, and she considered it necessary to ward off such efforts. But if, on the contrary, the Lutheran Church has never attempted to react energetically upon such injury to the doctrine, it is an evidence that in taking a position against this doctrine there is a co-operation of other reasons besides simply the activity of the religious interest. The different attitude of the two churches towards the doctrine of predestination finds its explanation rather in the fact that this doctrine, in reality, has an entirely different significance in the two churches. And this is now the difficulty in the discussion of this problem. The doctrine of predestination is for this reason such a controversial doctrine, since in the same we have by no means to deal with a conception having but one meaning. The Lutherans have, indeed, together with the Reformed, the word in common, but the matter of which it treats is to both very different. And for this reason it can very easily happen that those who rightly take offence at the Reformed doctrine, nevertheless, do the Lutheran confession a wrong when they insist upon the exclusion of this doctrine from the Lutheran Theology. We shall, instead of this, be able to give expression to the meaning of the Lutheran doctrine of predestination in its complete distinctness only when we are able to establish clearly the dividing line which on this point exists between the Reformed and the Lutheran Church, and to distinguish from each other the differentiating motives which are operative in the two churches.

On one point undoubtedly the representatives of the doctrine of predestination are in harmony with each other. For wherever the doctrine of predestination is held there is this one motive manifestly operative—that the honor and majesty of God may be glorified. In this respect the Reformed are not in advance of the Lutherans. Luther has rather also on his side frequently taken occasion to demonstrate how through this doctrine the majesty and power of God were glorified; and he has frequently made the statement that to him exactly this



glorifying of God was the most important thing connected with this doctrine. God's absolute sovereignty can not be brought to the consciousness more emphatically than by means of the thought that from eternity he has elected his own. For this thought makes it absolutely sure that in reference to the attainment of salvation man is able to do nothing; everything depends rather upon the will of God. And in so far the doctrine of predestination brings into prominence, with undeniable clearness, that the power of God as well as the impotency of man before God is without limits. All life originates from the hand of God, particularly the life in fellowship with God; but man is God's creature, and receives from Him life and everything which constitutes the positive content of his life.

This glorification of the divine omnipotence is a self-evident, genuine, Christian motive. For in confessing the omnipotence of God all the Christian churches agree with one another. And if this confession of the divine omnipotence in the doctrine of predestination discloses its consequences only, we dare rightly impute it to the churches of the Reformation as a special service, that they, in emphasizing this doctrine, have assisted the faith of Christendom to a clearer expression, and have re-awakened attention to the scope of this faith. But to what extent in this respect the doctrine of predestination is specially inserted into the forms of the evangelical confession we may best see, if we consider, in the fact that ultimately every individual dogma of the evangelical theology finds its peculiarity in this—that every one of them speaks of the glory of God and the nothingness of man. For this is indeed also the ultimate idea of the evangelical doctrine of justification, namely, that in ourselves in no way can be sought the ground of our worthiness before God, that rather God's grace alone makes us children of God. And this is also the conception of the evangelical doctrine of sin, that not our will, but the will of God is the only source of all standards, and the only worthy object of reverence. And that is ultimately also the proper meaning of the evangelical confession as to the person of Christ

—that we in his person recognize the superabundant wealth of divine fullness and the poverty of human life. Like a red thread this contrast between the glory of God and the weakness of man is drawn through the entire evangelical theology, so that it can be considered exactly as a standard by which every individual doctrine must be tested, whether it lays stress upon this contrast between the glory of God and the insignificance of man. The specifically Christian character of the evangelical theology receives its stamp in proportion as the omnipotence of man is illustrated by the individual dogmas.

From this, then, it follows, indeed, at the same time, that in emphasizing the sole activity of the divine will, as it is exhibited in the doctrine of predestination, the specific peculiarity of this doctrine can not consist. Much more, if the theocentric element lies at the foundation of every individual doctrine of the evangelical theology, can the monergism (the sole activity of God) of which the doctrine of predestination speaks, indeed, prove its connection with the evangelical theology; but so much the more urgently will the question then be raised, wherein the peculiar characteristic of this doctrine is to be seen. In what particular respect and according to what special tendency does the interest in the absolute glory of God find its expression in the doctrine of predestination? Why is it necessary to devote to the doctrine of predestination a special chapter in the evangelical theology?

In answering this question the contrast which is to be considered in trying to understand the doctrine of predestination becomes immediately noticeable.

Even externally this contrast already comes to light in the fact that the doctrine of predestination can find its place in various positions in dogmatic theology. For in the Lutheran theology the doctrine of predestination does not take the chief place in the dogmatic system, as is the case in the Reformed theology. It is much more of fundamental significance for the purpose of understanding the Lutheran doctrine of predestination, that the same be not set forth as a supplement or as an inference from the doctrine of God. Instead of this the doc-



trine of predestination in the Lutheran theology forms a section in Soteriology, i.e., in the doctrine of the application of salvation. And consequently the doctrine of sin and of reconciliation precedes the Lutheran doctrine of predestination. The doctrine of predestination is accordingly a chapter in Lutheran theology which we can not understand at all if we do not keep in view what the Lutheran Church has to say concerning sin, Christ and faith. And therefore it is also entirely impossible for the Lutheran doctrine of predestination to be at variance with the doctrine of sin and of reconciliation, as is the case with the Reformed doctrine.

If there is speculation concerning predestination without knowing something about sin and reconciliation, there can only be a falling into error. For if we disregard sin and reconciliation, then we have to do with God only as creator: but in predestination the matter in hand is not a problem in which God comes into consideration only as Creator. The idea of creation is rather ill adapted, for a twofold reason, to make the problem of the doctrine of predestination intelligible.

First, the idea of creation sustains a relation of indifference to the world of *personal* life; the doctrine of predestination, on the contrary, has to do with a question which has reference to the world of *personal* life.

The idea of creation is a matter of indifference over against the world of personal life. When we designate God as the creator, we mean to say thereby that he is the producing cause of the world. We therefore reflect simply upon the causal relation in which God stands to the world. Everything which is in the world owes its existence to God and is dependent in its existence upon him. In this respect it makes no difference on the whole whether we direct our attention to inorganic nature or to the world of living beings. And it makes just as little difference whether we direct our attention to the many different species of the animal kingdom, or to the rational soul of man. Everything has been created by God, and consequently everything is conditioned by him. We may continually emphasize the difference which exists between us and all the rest

of the creatures, yet we can indeed not deny that also we ourselves are creations from the hand of God. Even our spiritual life has its source in God. And therefore also the nature of the rational creature is determined by God. As every other creature, so we also have received the peculiar nature of our being from God, and for this reason it is also entirely self-evident that not our own will, but the will of God alone determines the peculiar nature of our being. In so far, therefore, Determinism results from the idea of creation. And this Determinism Luther has emphasized with great stress. He was never in doubt that the things in the world could not be otherwise than they are, and that they could not work otherwise than they are working. He has in this respect appropriated to himself the scholastic formula that God is the *prima causa* in all *causis secundis*, and he wished thereby to set forth that all things in the world belong to reality only in so far as they were produced by the will of God. But with this Determinism of Luther the doctrine of predestination has nothing at all to do. It is rather a fatal error when we think that the doctrine of predestination as well as Determinism must follow from the creative activity of God.

If the creative activity of God is the condition of all creature existence, yet the will of God does not exhaust itself in this bringing forth of the creature world. God has surely not created the world without a purpose. He has provided for it an end which it is to attain. And in so far we speak in connection with the creative activity of God also of a requiring will of God. But as soon as the creature is measured by this requiring will of God, we come to an entirely different judgment of things in the world. For in view of this requiring will of God there arises now the necessity that we make a difference in the creature only so far as the rational creature is capable of understanding the will of God in order to obey or to resist it. And while we distinguish men on the basis of this capability from the rest of creation, we give expression to the fact that in the world of creation there is a special sphere—the world of personal life. In this world of personal life we have no more



to do with God's immediate act of creation. For here it is now no longer a matter of consideration that certain things be brought forth. Personal life is active—rather in the reciprocal relation which exists between the human and the divine will. Personal life finds its expression in the relations which take place between the one and the other will. And consequently each transformation is thereby conditioned upon the sphere of personal life, that the one will change its conduct toward the other. And it follows from this that even God's working in the realm of personal life can be accomplished only in the form of personal influence. The matter does not stand thus—as if God, in order to convert man, first created a new will, independent and separate from the person, which he then could implant into man without man's knowledge of it. The sinful will of man can rather be transformed into a good will only by this, namely, that the will of man which has naturally been determined only by itself be determined henceforth by the divine will.

But if one now brings this peculiarity of personal life to his consciousness, it is very plain that predestination also can have nothing to do with the creative activity of God. For in the doctrine of predestination the matter in question is under all circumstances the salvation of man. But the salvation of man consists in fellowship with God. This fellowship with God, however, is not a product of the divine creative action. For fellowship with God is not a thing which can be created, it is rather a personal relation which exists between God and man. And likewise the counterpart of salvation, namely, sin, is not a product of the divine creative action. For sin is not a thing which can be created, but a personal relation which exists between God and man. But since both salvation and sin have reference to relations which exist between the human and the divine will, there is absolutely no reason for bringing salvation and sin into connection with the creative activity of God. That would be possible only, if salvation and sin belonged to the world of created existence, if we, in considering fellowship with God and sin, had to deal with things instead of personal relations.

But from this difference in the consideration of the divine work of redemption we have the explanation of the peculiar circumstance that among the advocates of the doctrine of predestination there is the controversy whether predestination refers to destruction as well as to salvation, or whether the question of predestination can be only in view of salvation. But over against this alternative we can now no longer say that the Reformed doctrine of *gemina praedestinatio* presents itself as the complete logical development of the doctrine of predestination, nor that over against this the Lutheran doctrine of exclusive predestination to salvation must be viewed as a vain attempt at enervating it. Rather the question can then only be one of predestination to good *and* to evil, if it is considered as an act of the immediate creative activity of God. On the contrary as soon as one has perceived that in the world of personal life the matter under consideration is only that of relations which exist between two opposing wills it becomes self-evident that the two ideas, salvation and sin, must be divided between the two wills in such a way that salvation must be attributed only to the divine will, while on the other hand the idea of sin indicates only the resistance of the human will, which has not yet been won for the purposes of God.

The discrepancy which exists between the idea of creating and the idea of predestination admits accordingly of explanation, first, through reference to the realm of *personal* life. But no less, secondly, does the contrast between the above named ideas also admit of proof through reference to the sphere of *historical* life.

The contrast, which is the subject under consideration at this point, is best established when we hold before ourselves the fact that predestination according to both the Reformed and the Lutheran doctrine is conditioned upon the divine attribute of *praescientia* (zuvorwissen, foreknowledge). But this idea of *praescientia* plays an essentially different part in the Reformed doctrine from what it does in the Lutheran.

According to the Reformed conception this attribute means a divine (*vorherwissen*) foreknowledge [based upon predeter-



mination]. God before the beginning of his creative activity had gone into counsel with himself and had arranged the plan of the world. And that which takes place in the world is now simply a facsimile of the divine thought. Consequently nothing can take place in the world, which has not already been purposed by God before the creation of the world. Everything which takes place does so much rather only because it has been so determined by God in his pretemporal existence. But since the result of universal history consists in the fact that only a part of mankind will be saved and that the rest will be lost, then the salvation and condemnation of men is also a fact established from eternity and unchangeable by anything at all in the world. The predestination of which the Reformed speak is, therefore, in reality predeterminism, i.e., everything which takes place in the world is determined by the decree of God before all time. However, if the idea of *praescientia* is thus understood then it is an absolutely untenable conception.

Above all there lies undoubtedly in this estimation of *praescientia* a connection of the Reformed conception of God. For if according to the Reformed conception that which takes place in the world is said to be conditioned exclusively by the creative power of God, then there is in the idea of *praescientia* an allusion to the fact that God can indeed not be viewed solely as the producing cause of the world, much rather in proportion as this productivity of God is emphasized, the *intelligence* of God must also be brought into prominence, that the Godhead may be apprehended not after the manner of a nature power, but as a spiritual being. And this intelligence of God is brought into prominence in the fact that the spiritual factor, which we are not able to recognize in the creative activity of God, is at least maintained as the *presupposition* of divine creating. The working of God in the world is conceived exclusively as a producing and an immediate begetting; but in order that this producing and begetting be not understood in the sense of a nature-process, it is at least said of the pretemporal existence of God that he then proved himself to be a thinking being.

But if through this discussion it is now conceded that the estimation of God solely under the viewpoint of the producing cause is a onesided and unsatisfactory estimation, yet we shall with difficulty be able to determine how to correct the past error in this way. For it is immediately evident that in this way we can only attain to a mechanical conception of God. We then bisect the nature of God, since in view of the creative activity of God we speak of his omnipotence, and only in view of his pretemporal existence speak of his wisdom. And thus our conception of God is impaired. For since God *before* the creation of the world had thought out for himself everything in advance, he then did not need to think any more while creating the world, so that his creative work is an activity without thought. And since he can only create that which he has thought out in advance, his omnipotence since the creation of the world finds in his foreknowledge a limitation.

Furthermore, by this conception that which takes place in the world loses, properly speaking, all significance. For if that which takes place in the world is merely a copying of those thoughts which God had had from all eternity, then we do not comprehend what the world is actually to do. The history of the world then can not be regarded as the mighty working of a living God. The events in the world are, therefore, rather only the mechanical repetition of a melody which God composed before the time of the world. But the repetition of the melody makes the artist none the richer.

Instead of this the idea of *praescientia* has rather only one meaning, if we understand thereby the divine *wisdom*. But we designate as wise him who is conscious of his dealing with fundamental principles and of the result of his dealing. Whoever with clear vision surveys the conditions of the situation, how they are included partly in the precedent events, partly in that which is to be expected from the future, of him we predicate the attribute of wisdom. And thus wisdom is that very property by which the past and the future become to us as the present. But of such wisdom we speak also in reference to God. Yea, rather God alone possesses this wisdom in the full



sense of the word. For since we as men are so little and so shortsighted, we survey only in dim outline the nearest portion of the way. But the eye of God sees backward and forward over the entire way. He acts as the eternal God in the fact that in each moment he possesses the entire past and the entire future as present.

Accordingly when we speak of the wisdom of God we mean thereby that the God *working in the world* is the eternal God. The eternity of God lies not before time, but comes into expression in the working of God in time. We do not thus separate the eternity of God and the temporal event. When this is done God's eternity is considered as an extension of time backward and forward, and eternity is therefore measured by means of a temporal measure. And when this is the case the events in the world are at the same time divested of the presence of God, for God's eternity lies, therefore, before and after time, while time itself forms an interval which lies outside of the existence of God. But on the contrary the attribute of wisdom has the significance of bringing us to the consciousness that the events in the world are not merely a successive passing by of accidental occurrences; rather that the events in the world are the living working of the eternal God. God himself certainly is not temporal; but nevertheless he works in time. And we know him only as he works in time; but in his temporal working we recognize him as the eternal God.

In this ever present activity of the eternal God Luther had a special interest. And he expressed this interest in a formula which is peculiarly adapted to make plain that upon which it depends. This formula consists in the antithesis of *Deus absconditus* and *Deus revelatus*. We must not inquire concerning the *Deus absconditus*, but give attention to the *Deus revelatus*. This is intended to mean, we should not make for ourselves an abstract idea of God, while we consider him in his existence before time; but we should be satisfied with the knowledge of God which we obtain upon the basis of his working in the world and in history. If we make an abstract idea of God and

view him solely as the pretemporal cause of the world, then it is no wonder that we run against nothing but unsolvable riddles in the world. But the reason for it lies solely in the false conception which we have of God. If on the contrary we hold to the *Deus revelatus*, to that God whom we meet with in history, then there are presented to us such plain and comprehensible proofs of his holy love and his just wisdom that we are made secure against all doubt, and we then also believe in his grace, though we do not see it.

The difference between the Reformed and the Lutheran doctrine of predestination consists therefore in this—that for the Reformed conception abstract conclusions from an idea of God, thought out philosophically, form the content, while the Lutheran conception is determined throughout by its interest in the living working of the eternal God in the world.

However, this contrasting of the Reformed and the Lutheran doctrine is indeed not carried far enough when the subject is treated so as to make the peculiar significance of the Lutheran doctrine of predestination intelligible. For if indeed the Reformed doctrine can be measured by the Lutheran doctrine, yet the real thought of the Lutheran doctrine lies beyond that which is attainable in the Reformed doctrine.

Characteristic for the Lutheran theology is the circumstance that it, in all its parts, does not merely *speak* of the glory of God and the insignificance of man, but that it, in all its parts, seeks rather to *comfort* man in his insignificance by pointing to the gloriousness of God. There is in the entire Lutheran theology no chapter at all which has not the comforting of man as its task and purpose. All that the Lutheran theology has to say is directed rather to the strengthening of the confidence and faith of man. This peculiar feature of the Lutheran theology comes into prominence also in the doctrine of predestination. For even this doctrine is intended to be entirely and exclusively a preaching of comfort, and to give us the confident assurance of faith.

In this respect the doctrine of predestination attaches itself very closely to the doctrine of justification, and forms a neces-



sary complement to this doctrine. For although the doctrine of justification is the most pregnant expression of our assurance of salvation, yet the doctrine of justification does not exhaust the entire compass of our certainty of salvation. The doctrine of justification brings indeed into prominence only this—that we in spite of our sin dare comfort ourselves with the fact that God for Christ's sake has called us into his sonship. But this calling on the part of God is mediated through the Church, so that God's activity directed toward us reaches us in a historical way. But sin is also a power in history. Or as Luther has given expression to this idea: side by side with the kingdom of God stands the kingdom of the devil. As grace becomes active in the form of history, so also sin makes history subservient to itself. And consequently, in spite of our calling, we remain exposed to the attacks by which the prince of this world seeks to bring us under the power of his dominion. We may constantly have the assurance that God has stretched forth his hand toward us in spite of our sin, yet it can not remain concealed to us that the devil also stretches forth his hand toward us. But in the proportion in which we become aware of this will the doubt be awakened in us, whether God or the devil shall finally obtain the victory. And thus for us the prospect of the future is a source of doubt and a basis for painful uncertainty.

This doubt the doctrine of predestination it intended to put to silence. And it does this, since it points out that God, who has called us, is stronger than the devil and the world. Because he is the eternal God, his wisdom is without limitations, and consequently he is in a position to oppose all the tricks and schemes of the devil. He has given us the promise of his grace and consequently his grace will most certainly not fail us. In the hours of trial, which in the life of a christian are indeed not wanting, we should remember that we have an all-powerful ally. The devil and the world have, to be sure, also a great power. But when their power presses us hard we should after all not lose courage. For he who has called us is

much stronger than they, and he has given us the promise that he will deliver us.

The Lutheran doctrine of predestination, accordingly, expresses the thought that in the history of our life positively nothing can approach us, which could hinder the will of God towards us as we know him from our call. And for this reason it is entirely self evident that the doctrine of predestination is of value only for those who believe, not for those who do not believe. For the unbeliever God has only the requirement that he be converted; but for the believer God has the promise that his faithfulness is unchangeable, and that it will vindicate itself in every danger with which the devil and the world threaten our salvation.

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## ARTICLE II.

### THE TRANSCENDENT IMPORT OF CHRISTIANITY.

BY M. VALENTINE, D.D., LL.D.

The strong and wide-spread religious naturalism of our day makes it proper that the transcendent or supernatural character of Christianity should be specially emphasized and kept before the Church and the world. The minds of men need to be made thoroughly alive to the fundamental value and necessity of this great truth. It seems to me that an impressive and helpful view of it comes to us out of St. Paul's address in the Areopagus as he urges Christian theism and the redemptory gospel upon the pagan mind.

It was a sublime moment when Christianity, in the person of its great apostle, stood with its divine challenge for faith and acceptance before the intellectual *elite* of the Greek world. It was a lofty, scenic event in history. Back of it lay fifteen centuries of Greek heroic and cultural life, and more than as many centuries of Jewish preparation which had just come to its ripe fruit of redemptory and saving power. It was in Athens, which had long been the brain and heart not only of



Attica, but of all Greece. The Apostle was there as the divinely commissioned bearer of the gospel's unique message and claims. The court of Areopagus, properly representative of the intelligence and knowledge to which Greek learning had carried thought and life, and administrative of the interests of social order and religion, was together—not to try an offender, but simply to listen to the pretensions of the new teaching about which they had heard report and wished to know. Around them were the glories of their great city, crowded with the memorials of a proud history, in superb architecture, wealth, art, and beauty. The Acropolis was near by. Not far away was the magnificent Parthenon, the Agora where Socrates had taught, the Lyceum where Aristotle had lectured, the Stoa where Zeno had philosophized. The old home of Plato was in sight, and the memories of his teaching still breathed through the thought of the city. All around were the witnesses of the mythological faith in shrines and altars. From the hill of this high court the eye could catch vision of the highest glories of Greek civilization, learning, and religion, the best products in education, art, worship, and life that pagan mind and effort could reach. In the setting of this high scene God has framed the picture of His apostle as he rose up to speak for Christianity. It was a meeting place from out ages of past human striving and divine Providence, and *for* interests reaching into ages to come.

The skill of the great apostle—rather, I should say, the wisdom given him—was equal to the sublime occasion. The introduction is up to the highest art of conciliation and preparation—seizing upon a significant incident of his observation in the city, an incident with two great implications, from the first of which, through a complimentary recognition of Athenian devoutness, he could pass, and did pass, with direct clearness and force, to the glorious message and divine claims of Christianity.

And these claims, as he sketched them, were exhibited as arising upon a reality than which there is nothing more human and universal, and then, as sweeping on and on, in orderly sequence, through all the most impressive, divine, cosmic, and an-

thropological truths, reaching to the very goal of the earth's meaning and history. The record, as I conceive, gives us but the headline topics, not the full discussion of the high argument—an argument which must forever stand as one of the master-pieces of magnificent thinking. We are limited to a few of its chief points.

I. The apostle calls our attention, as he did that of the Athenians, to the deep and universal human reality which underlies Christianity—the demand of the religious constitution of man, the Godward bond and necessity of the race. He started with a truth which his hearers admitted, a truth to which all Athens, all Greece, all Rome, all the vast peoples of the Orient, the Scythians of the north, the Africans of the south, were living witnesses. Humanity has a primary original organization for God, framed into personality after His image, adjusted to moral fellowship, in relations of absolute need and dependence. As hunger calls for food or thirst for water, this religious nature of man calls for recognition of God by the force of an omnipresent religious instinct. Human nature must have that which it was made for, framed for, or its life can never be its true life. It was an unspeakable interest of men of which the apostle reminded the Athenians. And in no city on earth did the facts furnish a clearer or more abundant confession of this fundamental truth. For, consider the situation. The whole city, all around and all through, was crowded with the memorials of this religious instinct and necessity. For long centuries Homer and Hesiod, with all their mythological divinities, had been the people's bible. To be read in Homer is said to have been the first requisite of an educated man; and this "king of minstrelsy" was invested with the office of forming the young mind of Greece to noble thoughts and bold deeds." Hoary tradition, legend and song, had filled the popular mind with the whole catalogue of Olympian gods and goddesses. And common thought dreamed of special divinities over every separate part of nature and life, gods of the sea, gods of the mountains, gods of the fields, of the streams, of the groves, of harvests, of the family and home. In every direction grand temples were in



sight—the world-famed Parthenon to Athene, the magnificent temple to Jupiter Olympus, the temple of Theseus, of Apollo, of Mercury, of the Muses; and almost everywhere, along streets and roads and in adjacent groves, were smaller structures, shrines and statues and altars, ever visible reminders of divinities and worship. Not content with those that were well accredited and named, lest by chance they should omit any god or being who might either harm or help, they built to “the unknown gods.” It has been said that on Athenian pedestals stood 30,000 idols and that it was easier to find an idol there than a man. And the national poetry, history, and art had been weaving the legendary and mythological thinking into the life of the people, connecting it with business and pleasures, with every avocation, with the pride of wealth and the struggles of poverty, with the pomp of war and with civil administration, with the fortunes of public ambition and the quiet life of the private home. No wonder that the result of it all was what St. Paul found and declared: a people “exceedingly religious.” Ah, it flashes out a startling light on the Athenian strenuousness of zeal for their gods, when we remember that they condemned *Socrates* for impiety! Probably, outside of Christianity, nowhere has the religious instinct ever been developed by so much mental ability, popularized by so much genius, and practiced with so much devoutness, as in this city in which the apostle is called to deliver the great message of God. •

This magnificence of the Athenian culture must be specially noted. For it is sometimes said that religion is not integral in man's nature and relations, but a spurious accretion, a product of priest-craft, a metaphysical illusion, a fraud—something whose origin and sway are due to ignorance or mental immaturity, but which dissolves like spectres in the light of thought and philosophy. But lo, this exuberant out-flowering and fruit-setting of the religious principle marks the highest knowledge and finest culture that the pagan mind of the earth has ever presented. Matthew Arnold thought it the world's best age of “sweetness and light” when Athens developed, with devout energy, the ideas of beauty and humanity under the religious

forces. And the religiousness belonged not only to the masses. It breathed through the lofty intellectuality of their poets, statesmen, historians and orators, of a Sophocles, a Pericles, a Thucydides, a Demosthenes. Even the splendid insight of a Socrates, Plato, or an Aristotle, rejecting the mythological crudities, only exalted the religious faith into a theism of nobler conception. Yes, this illustration of the power of the religious instinct, lifted by the incident on Mar's Hill into speaking prominence for all time, was one in which that instinct swept in undiminished force to the very summit of natural culture. The religious principle itself, be it noted, needed and received from the apostle no repression—only direction. It needed enlightenment, a divine guidance. Itself is corporate in human personality, relations, and life—the Godward side of the constitution of man's being. It is token and action of the original, but disturbed and darkened, divine sonship. It is the undying, bewildered memory of the Father's house and lineage in the prodigal son far off from his birthright place and relations—the same invincible instinct, feeling after the life for which humanity was organized, shown in religious longings, rites, sacrifices, and altars round all the world and through the ages. In short, it is that of which the profound and brilliant Augustine wrote, expressing the conclusion of his own anxious, sore search through the labyrinthian ways of philosophy: "O God, thou hast made us for thyself, and my heart cannot rest till it find Thee." Truly, the human heart was built as a holy temple for himself. Though sin has put out the lights of holiness there and darkened away the divine face, the structural need, still there, forever appeals for its own.

Men may invent theories to deny the need and rebel against the demand. This is part of the busy unreason and depravity in our day. But the desperate attempt brings its own revenges, in confusion of its promoters and the darkening away of the true light and value of life. The author of the Positive Philosophy, who declared that "science would conduct God to the frontiers of the universe and politely bow Him out with thanks for His provisional service," may construct his system without



God or religion, but it is forced at last by the pressure of this very instinct in his nature, to attempt a supply for the discovered aching void by the pitiful invention of the worship of Humanity, with its grotesque fetichism and idolatry. A writer in the *Bibliotheca Sacra*, April, 1898, tracing in recent literature the moan and misery from agnostic and atheistic speculation says : "Nor is there any lack of evidence, in prose and poetry both, of a certain ineradicable hunger of the soul for Faith, which no substitute can either pacify or satisfy. The cry of it runs like an undertone through the Autobiography of John Stuart Mill ; it breaks out here and there in Clifford's musical prose despite that brilliant dogmatist's unwillingness ; it finds petulant and sometimes quite unworthy utterance in the fretful pessimism of James Anthony Froude. It notably has inspired the muse of Symonds, especially in the sonnets called '*Figura Animi*.' But it has found its most candid as well as most beautiful expression in a sonnet of the late George Romanes, composed at a time when its author saw no hope that any genuine and comfortable faith would ever come back to him :—

'I ask not for Thy love, O Lord : the days  
Can never come when anguish can atone.  
Enough for me were but Thy pity shown  
For me as to the stricken sheep that strays,  
With ceaseless cry for unforgotten ways—  
O lead me back to pastures I have known,  
Or find me in the wilderness alone,  
And slay me as the hand of mercy slays.'

'I ask not for Thy love ; nor e'en so much  
As for a hope on Thy dear breast to lie ;  
But be Thou still my Shepherd—still with such  
Compassion as may melt to such a cry,  
That so I hear Thy feet, and feel thy touch,  
And dimly see Thy face ere yet I die !' "

Oh, the bitterness of the woe of this soul, in its attempted denial of the truth of the religious reality and its effort to live in the vacuum made by loss of faith in God. Thank God, that the misled man's pathetic prayer that he might dimly see that Face again, ere he should "die," *was* answered before the end came.

Human nature is organized with various powers, provisions, adaptations, and purposes, *all* of which must act in unison for the true and complete life. None can be dropped without great or total loss. With each of the adaptations is connected a strong propelling instinct for its realization. These instincts create all the great forms of life necessary for human welfare. One instinct has created the family. Another has created the state, another literature, another art. The one we speak of has created religion. And this is the one of deepest and of supreme importance, because the first condition of *every* good of human life is its right relation to God, the unity of all good. Religion, like the heart, must send the blood of health and strength and joy to *every* part. Ah, it is no little side matter which one may neglect and still live the true life of man!

II. But we look again into the scene and meaning of this address of St. Paul and are reminded of another great truth: that *nature, in its own resources and efforts, cannot supply this spiritual need*. Glad as he was to accept their concession of the magnitude of the need of itself, the apostle, as the bearer of God's truth, had to declare their failure to attain what it called for. They were worshipping *blindly, ignorantly, falsely*. Their worship stood far apart from the divine realities. With the nerve of high courage, he had to tell them, in face of their proud array of images and statues, lustrous with beauty of Grecian sculpture: "We ought not to think that the Godhead is like unto gold or silver, or stone, graven by art and man's device;" and in sight of their resplendent temples supposed to hold the guardian divinities of their city: "God dwelleth not in temples made with hands." In true conception God was "unknown" to them. They knew Him not as to His real eternal being, nor as to His creatorship; for the high glimpses of Plato's thought in this relation never took form in the popular mind. They knew Him not in His perfections and glory, His rulership, His love and yearning Fatherhood, and especially not in His self-manifestation in redeeming provision and power. Their notions rose no higher than the mythic divinities and idolism of their own creation; and behind their exuberant and



gross polytheism the One only true living God was hidden away. They could not understand their relations to Him, nor come into fellowship with His will and government, nor open their hearts and lives to the inflow of His love and grace and strength. They could not reach forth and take Him by the hand, and feel His safety. They, truly, were but as

“An infant crying in the night,  
And with no language but a cry.”

Ah, non-religion, for the race, is indeed an impossibility; but the satisfying provision for religion cannot come from man. The impotence of naturalism for the task was demonstrated forever by the woeful failure of the Athenian Greek religion.

For, think how unsurpassable were the conditions for the trial there. It is conceded that the world's history presents no higher or capable pagan civilization than of that centre of Greece. Was there ever another land adorned with the names of so many eminent men—such a succession and aggregation of superb and princely intellects, lofty geniuses whose brilliant thinking was matched by their tireless assiduity, giving their trained powers to the problems of the world, existence, life, death, natural science, philosophy, society, government, morals, and religion—that brightest roll of philosophers, poets, historians, statesmen and orators? A recent writer has represented them as “a people so speculative, so imaginative, who throve upon mental activity as other races upon mental repose, and to whom it came as natural to think as to a barbarian to smoke or sleep, in a true sense born teachers, and merely to live among them was a cultivation of mind.” The late Principal Shairp says: “No one who looks back on that marvellous fertility, that exhaustless variety of the rarest gifts of thought, the product of so small a land and so few centuries, the wonder of which only increases the more we contemplate it, can believe that it was intended to begin and end with the land of its birth—that these words of sayers and thinkers had fulfilled the end they were designed for when they had delighted or instructed only the men who first heard them. No, the idea must force itself on every one who really reflects on it, that this inexhaust-

ible richness was given to Athens that she might be the intellectual mother of the world—that her thoughts might be a possession for all ages.”\* So Shairp. And in illustration of his view you know how, for most of the Christian centuries, European universities have made the study of Greek productions a synonym for intellectual training and development, the *ne plus ultra* of simply human culture. But what was the result in the sphere of religion? Hear Professor Shairp again: “Whatever else Greece has given to the world, however much she may have educated men to clear and subtle thought, and the delicate sense of beauty and to the highest forms of abstract thinking, *it is not Greece that has awakened and satisfied the religious longing of humanity.*” And he goes on to point out that before Hellenic thought became cosmopolitan, it dropped out the native religion, as utterly unsatisfying, a residuum, left forever behind, except as a memorial of the religious failure of naturalism. History informs us that underneath that glittering culture, with all those temples and altars, the morals of Athens were low, loose and cankered with all forms of corruption. Religion, as every one may recall, was utterly divorced from moral aim. It could have no healing touch; for many of its own rites and services were themselves orgies of vice, and the mythical gods were very embodiments, largely, of lust, passion, deception and wickedness. Life was left without moral or spiritual quickening or religious dynamic for the conscience. The city was kept in the turmoil of the perpetual strifes of untamed selfishness and passion, often swept by the violence of corrupt demagogism, desolated by the expert crimes and collisions of its own sharpened intellectuality, the resources of wealth and skill adding to the intensity and volume of iniquity and nameless vices, descending at last into a frivolous baseness that made the once glorious name “Greek” a byword. Our own Dr. Stork once wrote an expression of the sad result: “A national degeneracy so wretched, so disintegrating, that the last we see of Athens, she is creeping like a whipped hound at the feet of

\*Culture and Religion, pp. 37-38.



Rome, alternately licking and biting the hand of her master." And Mr. W. B. Wright has summed up the conclusion (in his "Ancient Cities," p 161): "Athens, the palace of beauty, the citadel of mind, throne of culture, her beauty dissolved, her citadel in ruins, her culture ending in a horror of great darkness—an anarchy of sensuality and stoical despair—Athens totally unable to discover or invent a religion adequate to human needs is the most convincing witness to man's need of Him who came down from heaven to give life to the world."

The pathetic lesson of that experience needs recall in our day. This folly of naturalistic culture as a substitute for or equivalent of religion, is a fad of our present skeptical pressure and propagandism. It comes up, parades, and pleads in many forms. With a few it simply rehabilitates Greek humanism as the chief or sufficient thing for life. Matthew Arnold has been teaching us to look to literature and culture as giving saving force to the human spirit, and dissolves the personal God of revelation into an abstract "stream of cosmic tendency," an indefinable "power not ourselves which makes for righteousness." With others it comes in the name of "science"—a large body of aggressive men, who assume the competency of simply secular education to mould and realize all man's true nature and life. They say: "Let us stop teaching supernatural dogmas and religious beliefs, and study the facts, phenomena, and uniformities of nature and experiences of life. Let science, teaching reverent regard for cosmic law, be our religion, as all-sufficient for the needs and spiritual quality of the soul." With still others, it is the extreme "Higher Criticism," trying to reconstruct our Bible, eliminatating all supernatural claims, that we may hold it as simply a record, partly mythic or legendary, of age-long human thinking and natural-religion culture crowned at last by the high theistic and moral teaching of the spiritual genius, Jesus of Nazareth. Along with these are not a few admiring students of the great pagan religions, who in their roseate view of their teaching bid us abate our exclusive claims for Christianity.

But all this varied plea for depending on reason and nature

alone for man's spiritual need, is as mistaken now as ever it was. Against it stands not only that Grecian failure, but the equal failure of all the sages of Rome, Egypt, India, China, of all the East and all the West, who have for ages consecrated their genius to the problem—so that under the circle of all the stars to-day there is not a pagan religion that is not also a living testimony to the deep and woeful inadequacy of naturalism. Not that natural reason, even in its humblest "feeling after God," may not catch some glimpse of truth, broken images of the divine reality; not that some grand minds, as of Socrates, Plato, Confucius, or Zoroaster, may not get vision of some great religious truths that may blend and abide harmoniously in revealed theology—truths forever sure and precious. But what is the outcome of all this kind of effort, humblest and loftiest, to this hour, but the deep heathen darkness that is either theoretically atheistic, as Buddhism with its four hundred million victims, one third of our race, or, that hides, as does Buddhism itself practically, and all other paganisms, the one only true living God out of sight, behind dense, stupid and immoral idolatries. There is not one that shows Him *as He is*, or His *authority*, His *will* or His *love*, so as to put the human soul in true fellowship with Him, or quicken it with pure, sweet and blessed life; not a single one that satisfactorily brings life and immortality to light; and, what is the supreme failure, not a single one that has an articulate voice as to *redemption, forgiveness of sin and regeneration out of the felt bondage to moral evil*. Their feeble light may suffice to show the religious need and keep the sense of it painfully alive through universal humanity, but their greater darkness leaves the whole heathen world's condition to-day the overwhelming demonstration of the insufficiency of religious naturalism.

But it seems to be imagined that in our now attained advance in knowledge, our magnificent progress in thought, science, philosophy, art, invention, our lofty outlook into the universe, and the principles of duty and welfare attained in our Christian civilization, we are beyond dependence upon the provisional help of supernatural revelation, and can well do with-



out it. But dropping out or discarding the divine teaching that has lifted us to this unique knowledge, what is to hold us up to these sublime views and their spiritual control? For what is there, in fact, in simply naturalistic secular knowledge to unite men to God and supply the spiritual need of their souls? In the core of every man is a capacity, a want, which all nature and the science of nature cannot fill. It is *God*, not nature, that the soul needs, *His* sympathy, love, help. And how shall secular knowledge, and the scientific handling of the phenomena of nature,—the study of gravitation, of magnetism, of electricity, biology, physiology, of the solar spectrum, microbes, vibrations of ether, or X rays, or any other parts of cosmic fact and law—give God to the heart, peace to the conscience, satisfaction to the *spiritual* adaptations of the soul, made for character and immortality? Not on this food alone can man, in his deeper and higher life, live. What can it do? Let Professor Huxley, himself the great apostle of this kind of culture, answer, as he does, when, with respect to spiritual or religious realities, he accepts, as expressing the outcome of the system, the designation "*agnosticism*." Let the response come from Herbert Spencer, the chief *philosopher* of this science, when he boldly affirms the power that frames the universe—the very object and aim of this religious need and cry of the race and the ages—to be necessarily and forever "inscrutable," "the unknown" and the "unknowable." Is it any wonder that several years ago the great French literary critic, Brunetiere, rose to rebuke the absurd pretensions, still continued on behalf of science as a panacea for human ills and satisfaction of the spiritual nature, and treated the pretension under the trenchant heading: "The Bankruptcy of Science"? Or is it at all strange that even the great Russian novelist, Count Tolstoi, by no means a narrow-gauged evangelical, yet knowing something about the human soul, has lately written a similar protest against this claim? Or, that another French critic, Faguet, in a review of Zola's last novel "Paris," which again puts forward science as the true "Gospel" for man, after exposing the logical

fallacy involved, closes by declaring the thesis to be "silliness itself"?

Still—let it be repeated—true human culture, all knowledge, the development of the natural faculties, to the highest, *has* a true place in religious life. It is, indeed, a true fruit of the divine supply to the higher nature and life. It is the flowering out and fruiting of that life when it gets its true setting in the fountains of God. Culture is part of the genuine bloom and fragrance thus made normal. And as an *auxiliary*, it is grandly helpful. The more of it the better. When, through revelation, we see God truly, science and history and philosophy are real altar stairs, by which we may climb up to ever-fresh view-points of Him in His works. In this relation we may plead with Tennyson:

"Let knowledge grow from more and more,  
But more of reverence in us dwell,  
That mind and soul, according well,  
May make one music as before,  
But vaster."

III. But we must glance at and rest in the last truth of our theme—that *Christianity divinely supplies the religious need*. This was the joy which God sent the apostle to deliver to the long, weary, disappointing seeking of the Athenian world-famed intellectual culture. "The One God," says he, "who made the world, whom your very religiousness concedes to be unknown among you, I declare unto you." Here we come upon the greatness and glory, as well as the supreme purpose of Christianity. Its meaning and mission are thus summed up. We must glance at the method of the supply.

1. It was, by God's own *self-manifestation*, a supernatural revelation. As "the world by wisdom knew not God," and could not unveil Him, there was no help but by His moving down to the woeful need in special self-disclosure in truth and grace.

2. And it was not by a system of abstract truths or instructions, but mainly by an extended course of *divine action or deeds*; with necessary explaining and teaching. You can trace



this special activity :—God's coming forth from behind the uniformities of ordinary movement, say, in the calling of a special people, the establishment of a unique covenant, giving them His law, ordering a worship, endowing and sending prophets, disciplining, chastening and guiding the chosen people through long centuries of supernatural providence; at last appearing *Himself*, "God manifest in the flesh," showing the face of His love and power and grace, making an atoning provision for forgiveness of sin and regeneration into a new life of obedience and holiness. It is of the first importance to remember that God has met the religious need, not by an abstract teaching of truths, a book of doctrines for belief, or a dictated philosophy of life, but in deeds divinely establishing actual relations of human life with Himself, relations of forgiving, uplifting, saving love and help, and *showing* Himself all that the heart needs. In the heart of it all and consummating it, has been the incarnation, teaching, and redeeming work of His eternal Son, the gift of the Holy Spirit and establishment of His Kingdom. It is through *this self-revelation by deeds of divine love and help*,—all deep set in the history of the race and leaving its sacred records for the ages yet to be—that God shines into the hearts of men, giving them the true knowledge of Himself, kindling love and trust, and inspiring life.

It is evident by this that Christianity is an historical religion, created by and resting in an historic achievement by God through an activity of special self-revelation to the world—an accomplished work as basis and guarantee of love and saving help forever. If it is not this, it is nothing. We live in a day in which misguided men are seeking to detach Christianity from the historical basis of supernatural facts, and to resolve its essence into the progress of merely natural thinking, after the manner of pagan religions, about God and spiritual things, interpreted out of the myths, legends and unhistorical documents long supposed to be a record of a supernatural redemption. We are invited to accept, in an eclectic way, some of these views about deity and the spiritual universe, to take the developed conception of God as love, and by our ideals, fine,

rational and lofty, lift our thoughts and lives up into spiritual excellence and saving virtue. "Let," say they, "the old stories of theophanies and miracles, of incarnation, atonement, resurrection and ascension dissolve into non-historicity. Let us idealize the Christ-principle, and climb by it up into spiritual salvation, and divine manhood." Matthew Arnold who, it is said, "was anxious not to be philosophical and succeeded," complaining of tying our Christianity to the Biblically-recorded divine work, says: "Our religion has materialized itself in the fact, in the supposed fact, and now the fact is failing it." Then, in favor of his "gospel of culture," he adds: "But for poetry the idea is everything; the rest is a world of illusion. of divine illusion. Poetry attaches its emotion to the idea; the idea is the fact. The strongest part of our religion to-day is its unconscious poetry." But we must reply to Mr. Arnold, that if for poetry the idea is everything, it certainly is not everything for religion. Were the facts of the divine redeeming manifestation dissolved into the poetry of mere idea, Christianity would be only such stuff as dreams are made of. *The fact of the redeeming activity in the past, with continuous efficacious force, is the very essence and power of Christianity.* The fact is the divine fountain of it all. The message of this, whether recorded in the two Testaments, or only partially recorded as when St. Paul stood in the Areopagus, or delivered now by the living minister, is "the glorious gospel of the blessed God, the power of God and wisdom of God to the salvation of every believer," fully and eternally satisfying his religious need.

The *proof* of its being and doing all this is the experience of the millions who have realized it. It *has* given them the true knowledge of God in His nature and relations—as their *Creator*, all being "His offspring," as *Preserver*, in whom they "live and move," as *Moral Ruler*, whose laws keep perpetual echo in their hearts, as the eternal *Father*, in communion with whom the inerasible filial instinct finds answer. It *has* revealed in God the very character of love, kindness and help, that dependent, frail, struggling humanity needs, to inspire with hope, peace, and moral strength and victory. It *has* awakened a new



divine life in men, and there is not a spiritual adaptation in their constitution which it cannot touch with power adequate for complete realization. In its truth and grace life gets its full meaning and infinite value, opening out into an eternal horizon under heavenly skies. It *does* save men, divinely rounding out their character and life into the integrity, largeness, richness, and blessedness which make them sons of God. Never before—or otherwise—were known such men as Christianity makes.

And the proof is *enlarged* in the benign regenerative force of the gospel for civic order and welfare. The state, as a social organism, as truly as the individual, needs to have God, understand His character, recognize His eternal will and laws, submit to His authority, and live in His love—if it is to be a happy state rhythmic in the forces of virtue and strength. And all the experience of the nations of Christendom, standing in sublime contrast to the woeful condition of pagan peoples, voices a clear assent to the apostolic claim, that in Christianity the true “light of the world” *is* shining.

Let it not for a moment be thought, that the poor *realization* of the religious and moral life, by men and nations, annuls the glorious truth of the full divine supply. For as to all the ten thousand blessings of earth, the use falls behind the provisions. Not all the possibilities of physical comfort or enjoyment, nor all the endowments for intellectual brilliancy and efficiency are turned into reality. So, in this relation, men may receive the grace of God in vain—may make much of it void of effect. The truth may shine, but men may prefer darkness, through love of evil. The very darkness and depravity, which necessitated the divine, redeeming, saving provision of Christianity, still hinders, impedes and belittles the outcome of God’s perfect supply for the perfect spiritual life. Men make their own only as much as they *use*. It is a sad and woeful fact that Christians do neither use nor experience, nor illustrate all the truth, and grace, and power, and beauty, and blessedness of Christianity. But this short-coming is no measure of God’s hand in the supply.

## ARTICLE III.

## HOW CAN GOD ANSWER PRAYER?

BY JACOB A. CLUTZ, D.D.

This is not a new subject. But it is a subject the interest in which is perennial, and which needs to be brought up and discussed over and over again in each generation. It is certain that Jesus believed in the power and efficacy of prayer. He himself prayed frequently, sometimes continuing in this blessed exercise all through the watches of the night. He also taught his disciples to pray, and gave them what we know as "the Lord's prayer" as a model after which to fashion their prayers. He gave them, also, many exhortations and encouragements to prayer, including many "exceeding great and precious promises" that God would certainly hear and answer. Was he right, or was he wrong? Does God hear and answer prayer? Can he do so? It is this last question, especially, that is to be discussed in this paper.

Possibly there is no reader of this *QUARTERLY* who does not believe that God both can and does answer prayer. But there may be some who are troubled more or less with doubts and difficulties about it. And possibly there are a good many who have heard the fact questioned by others, and who have sometimes been hard put to to answer these questions satisfactorily either to the questioner, or to their own minds.

Of course, one cannot expect to answer all these questions fully in such a brief discussion, nor to remove all difficulties from the subject. To do this would be a task far beyond the powers of finite mind. It would require that we should be able to rise up to a level with the infinite, and to come into the realm of absolute knowledge where there is no longer any call, or room, for faith, because all things are plainly seen and fully known and understood.

But it may be possible to throw some light on the subject,



and to remove some of the difficulties, or at least to show that they are not insuperable, and thus to make it easier for faith to grasp the great truth that God is "the rewarder of them that diligently seek him."

Most of these difficulties, if not all of them, may be included under three general classes.

First, there are those that grow out of, or gather around, the greatness of God. His very infinitude becomes a stumbling-block to many. If God is so great, they say, if he really is the creator, and preserver, and providential guide and director of all things in the entire universe, how can he concern himself with men as individuals, or bother with all the petty details of their daily lives? And this objection seems plausible enough, at first thought. When we remember how vast the material universe is, the number and magnitude of the stars and planets, the almost immeasurable distances by which they are separated in the circle of the heavens, the complexity and yet perfect harmony of their movements, we are all ready to cry out with the Psalmist, What is man that God should be mindful of him, or the son of man that God should visit him, or pay any attention to his cries or to his tears? For him to do so would be as if a king, sitting upon his throne and surrounded by all his ministers of state, and busied with the great affairs of his kingdom, or riding forth to war at the head of his armies, should stop to listen to the petition of some little waif of the street, or should stoop to wipe the tears from his eyes and the dirt from his face, and send him on his way smiling and happy. Who ever heard of a king doing such a thing, or can easily conceive it possible? Such may be our first thought.

But it only needs a little deeper thought, a little more careful consideration, to convince us that this first impression of discouragement is all wrong, and that it really does a great injustice to God. Instead of magnifying him, and glorifying him, it really minifies and degrades him. Instead of exalting him far above our frail humanity, it really brings him down to a level with man, and subjects him to our human limitations and weaknesses. It makes the infinite finite, and thus involves a con-

tradition in terms which necessarily destroys itself, and shows it to be false.

For, if God is really infinite as we believe him to be, and as he must be, if he is to be at all, then he not only may, but he also must be conversant with all, even the minutest, concerns of his kingdom, and of every creature which he has made. No human king can be expected to know all his subjects personally, much less to know all about their peculiar circumstances and needs, or to take an individual interest in them. But this is so simply because he is human, and is subject to the limitations which belong to all men as finite beings. But if God does not know everything about every creature in all his vast dominions, if he cannot listen to every cry of even the most insignificant of them all, and supply its wants or give it the relief which it craves, then he is not God, and then there is no God. His very infinitude requires this.

And it must be remembered that, after all, great and small are only relative terms. What would be a great burden, or a difficult or impossible task, for a child, might be a very simple and easy thing for a grown man, and likely would be. And what is great to one man may be quite small to another. A hundred dollars would be a very considerable sum of money to most men who have seldom, or never, had so much at any one time. But what would a hundred dollars be to a Carnegie, or a Morgan, or a Rockefeller, with his hundreds of millions? A mere bagatelle. And so, what seems great to us is not great to God, neither is that small to him which seems small to us. The fact is that to the infinite there can be neither great nor small. It can require no more effort on his part to create a world than to create a grain of sand. It is no more difficult task for him to roll the planets through space, or to lead forth the stars and call them by name, than it is to hang a dewdrop on the end of a leaf, or to number the hairs of our heads. Just as to him all limitations of time disappear, so that "a thousand years are as one day, and one day as a thousand years," so all differences of space, and of magnitude, and of



hard and easy, are lost in the immeasurable ocean of his omnipresence and omniscience and omnipotence.

Hence we have just as much reason to expect God to take notice of a sparrow's fall, or to hear the young ravens when they cry, as to expect him to miss a burned out sun from the starry firmament, or to listen to the voice of an archangel, just as much reason to expect him to hear and answer the prayer of a little child as to believe that he is pleased when all the hosts of heaven sing "Glory to God in the highest."

And not only so. But, to be really God, and to administer the great affairs of his kingdom wisely and beneficently, he must give attention to even the minutest details of it. It is so, according to their measure, even with human rulers and with business men. No man can be a really great king, or a really successful president, who cannot keep his eye and his hand on the details of administration, at least in some measure; and his greatness and success will be just in proportion to the extent to which he can do this. The same is true in business. Most of our great "Captains of Industry" owe a large part of their success to this very thing, to their immense capacity for details. This story of Mr. Carnegie has been published recently. When he was building up his great fortune in the iron business at Pittsburg, some of his competitors began to wonder why it was that he could always undersell them in every market, and could make money where they lost. Finally they sent a number of trained experts to Homestead to make a private investigation, and to try to discover the secret of Carnegie's success. But the fact that this inquiry was being made leaked out, as such facts usually will. Mr. Carnegie learned of the presence of these spies, or detectives, or whatever they might be called. But instead of driving them out, he himself offered to conduct them through the great works and to show them all their operations. Then, at last, he took the men to a room in which were a number of clerks all of them busy with ledgers, and files, and records, and with all kinds of reports and facts which could in any way affect the iron industry, or Mr. Carnegie's interests. He told them that this work represented an annual

outlay of eighty thousand dollars, but that it was well worth every dollar of this to be able, on any day, or at any hour of the day, to put his hand on any detail of his business. And in that office, and in the knowledge which it represented, was the secret of his success. And just so, if God is to administer the government of the universe wisely and well, if he is to be able to keep the control of every part and movement of it, and to make everything to work for the accomplishment of his own will and for good, then he must know, and direct, and control every minutest detail, down to the cry of a little child, or the fall of a snowflake through the air. Then he must be able to hear and to answer prayer.

Neither does this derogate from his greatness in the least. It is altogether a false notion of greatness that would forbid it to take account of little things. And the world always recognizes this when it is in its best moods. When a great general stops to minister to the needs of a wounded soldier from the ranks on the field of battle, or when a king or emperor halts his triumphal procession through the streets of his capital to receive the petition of one of the humblest of his subjects, or when the President of the United States stops to kiss a ragged little child in the line of handshakers, all the world applauds and goes wild with admiration. They say that it was such a beautiful and such a splendid thing for so great a man to do. And they say rightly. But why, pray, is it not an equally, or even more, beautiful and splendid thing for God, the infinite Jehovah, to care for all his subjects, and to hear their cries, and to answer their prayers, and to supply all their needs? It certainly is, and, therefore, all our difficulties of this kind about his answering prayer should melt away and come to naught.

But, we come now to deal with the second class of objections and difficulties, those which grow out of God's omniscience, and especially out of his foreknowledge. The hearing and answering of prayer seems to involve the injection of a new element into the plans of God, and also a change of mind on his part in order to accommodate himself to our demands, or requirements. But how can this ever be true of the infinite?



If God is omniscient, then how can there ever be anything new to him, or how can he ever change his mind? Then he must know all things, and must have known them always. Then there can be no contingencies with him, and he must have known from all eternity everything that would come to pass, and everything that he himself would do, clear to the end of time and through all the eternity to follow. And if God thus foreknows it, then it certainly must come to pass; otherwise he would know something that might prove false, or rather, he might be mistaken, and would not be omniscient. In other words he would not be God.

Now, this looks like the baldest kind of predestination. Aye, worse, it looks like absolute fatalism, a fatalism from which God himself cannot escape even though it has its seat in him. And of what use is it, then, to pray? How can God be said to answer prayer, in any real and true sense of the words?

Here we are face to face with the difficulty, and this is a real difficulty, and a really great one. It is a difficulty, also, which is inherent in the facts of the case, and, therefore, it cannot be gotten rid of entirely. But we may be able to throw some light on it. If we cannot brush it aside, we may still make it somewhat easier for faith to surmount it and to triumph over it, and to believe in spite of it.

And, first, may not this be said, that as God's knowledge is infinite it must include all our prayers, and that they must have been reckoned with as a part of the conditions on which God has determined what he will do in each particular case? But, it may be asked, if it has all been foreseen and determined before we offer our prayers, then how can our prayers affect the result, or how can God be said to answer them? The answer is: just because the event was foreseen and determined in view of our prayers. An illustration of this from human life and relations may make it more clear and tangible. Suppose that a father were to learn in some way that, at some time in the future, his son will make a certain request of him. And, suppose that in view of this information the father determines to grant the request when made, and arranges all his affairs ac-

cordingly. Now when the son's request is actually made, and the father actually carries out his intentions, does he not really grant his son's request, and is not what he does done because of this request, even though he had fully determined on it some time before? Does not the father just as truly answer his son's prayer, as he would be doing if he had never heard anything of it at all in advance? And is not the case precisely so between us and God, our heavenly Father?

But another question arises here. Suppose that this son should change his mind, and not make his request. Then the father probably would change his mind also, and would not do the thing on which he had determined. Now, suppose we should not pray, then what would become of God's foreknowledge and determination? Would he also change his mind and refuse to do for us the thing he had determined, and intended to do? We seem here to be up against an unsolvable riddle. But it is not impossible to find a way out when we begin to look for it. It is only another illustration of the fact so often found true in argument, that no illustration will hold in every particular. The father of our illustration was simply mistaken in his impression that his son would prefer a certain request at a certain time. Or he was disappointed in his expectation that he would do so, because the son changed his mind. The father never really *knew* that his son would make the request. He had been informed that he would, and he expected him to do so. He knew of this information, and of this expectation, because these were facts of consciousness. But here, being finite, his *knowledge* stopped. All the rest was mere expectation. We might call it imagination.

But God really *knows*. It is not a matter of surmise, or of expectation, with him. It is a matter of absolute and infallible knowledge, and, therefore, also a matter of absolute certainty. But what if we should not offer our prayers? But we will offer them, if God knows that we will. This is no longer within the realm of contingency for him. But how about our freedom, then? Are we no longer free to pray, or not to pray? Certainly we are, just as free as we ever were, or ever can be. We



are perfectly free. But God knows how we will use our freedom, and to what choices we will come in the exercise of it, and what we will do in consequence. All this is included in his foreknowledge, and must be included, or he would not be God. And it does not affect our freedom or responsibility in the least.

Our difficulty here arises from the fact that we are always carrying our human experiences of knowledge, and our human conceptions of before and after, over into our notions of God. That is, we think the infinite in terms of the finite, and the absolute in terms of the relative, and of course we are involved in confusion and embarrassed by contradictions. We must remember that to the infinite there can be no before and after, and that when we speak of God's foreknowledge we are thinking of his knowledge of coming events in their relation to human life and experience, and not in their relation to divine knowledge and experience. . Strictly speaking it is not *foreknowledge* to him because he knows all things, past, present and future, as an ever present reality. May we not illustrate this in this way? When we stand on a level piece of ground, or in a slight depression, we can see only a little distance. We see what is just around us, but we do not know what is beyond the next rise in the ground, or beyond the horizon. But now suppose we ascend a hill, or a mountain, or go up in a balloon. With every foot of higher elevation in our point of vision, our horizon grows wider and we see farther and farther. And if we could rise high enough, and our vision was strong enough, we might at last reach a place from which at least one entire hemisphere of the globe would be exposed to our view at a single glance. Or, if this illustration is objected to, because it is drawn from space rather than from time, let us try another. We often hear old people speak of the rapid flight of time, and of how the years seem to be getting shorter and shorter, and all life to be shrinking up into a mere span, or a passing vapor. And some of us are coming to be old enough to begin to know what they mean. Now suppose we could live to the age of Methuselah, or to twice or ten times that, would not this sense of the brevity of

life, and of the growing speed of the passing years, become more and more intense, until verily to us also, as to God, a thousand years would be "as one day, and one day as a thousand years"? Now, carry either of these illustrations on to infinity, and does it not help us to comprehend, in some feeble way, how to God all time is present time, and all events are present events? And even though we do not get rid of the difficulty entirely, we may thus come to understand, at least in part, how God's foreknowledge of our prayers does not rob us of our freedom and spontaneity in offering them, and how God can still answer prayer so far as this difficulty is concerned.

The third class of objections, or difficulties, arises from what is called "the uniformity of nature," or "the reign of law." To say that this is a materialistic age, is to repeat what has been said so often as to have become trite. One of the ways in which this materialism manifests itself is in the devotion to science and to scientific pursuits, and the tendency to explain everything on a scientific, or naturalistic basis. Those who are infected with this tendency not only see no need for God to explain the facts and phenomena of nature and of life; they also see no room for God, at least in the physical world. Here, we are told, everything occurs under the domain of law, and by the operation of physical forces, and may be explained in terms of these as soon as we come to understand it. If anything cannot be so explained, then it has not occurred, and cannot occur; a very easy method of getting rid of the supernatural. Of course, on this theory, God cannot answer prayer, and prayer itself is an empty and unmeaning form. If everything comes to pass by natural laws and forces, which are fixed and unchangeable in their operation, so fixed and unchangeable that even God himself cannot interfere with them even if he would, then there can be no use in prayer. Then God is like a man who has closed his iron safe with a time lock, and who can do nothing until the set time for the lock to open, and then it will unlock itself.

This is the kind of teaching that is in the air, that is heard in many of our schools, that permeates much of our literature,



and that is being talked everywhere. No wonder that under its influence many are losing their faith in prayer, and consequently are ceasing to pray, and that many more, who still keep up the forms of prayer, do so more from force of habit than because they expect to receive any real benefit from it. Hence it becomes a matter of great importance to ask what may be said in reply to, or by way of correction of, this teaching, or to remove the doubts and difficulties which grow out of it.

Two things chiefly, in the judgment of the writer. The first is that it is utterly unreasonable to believe that God could have so created the world as that he himself cannot control it, or work his will either upon it, or through it. The men who deny the existence of God entirely, and try to explain not only the course of nature, but also its origin and development, on naturalistic grounds, are at least consistent. But to recognize a divine Creator at the beginning, and then to shut him out of the universe he has created, or to make him merely an idle and helpless spectator of its ongoings, this does seem to be the veriest nonsense.

Sometimes men do make machines which, when once set a going, get beyond their control, and the only thing that can be done is to let them run on until they either exhaust or destroy themselves. But, then, this happens only because the makers are men; and no man even ever does such a thing purposely. And God could not do it, and remain God, because he would have made something that is more powerful than himself. And if it be said, in answer to this, that he has voluntarily limited himself by establishing these laws and forces, or that he might interfere but will not, because it would disarrange his work and mar its perfection, then this too is unreasonable. It is contrary to some of our most fundamental conceptions of God, as being infinitely wise and good, that he should create a race of men one of whose most spontaneous and essential instincts is to pray, and then should voluntarily cut himself off from the power of answering their prayers. If there is a God at all he must

be veracious. He must himself be true to the instincts with which he has endowed his creatures.

The other thing to be said is that God can answer prayer without really disturbing the uniformity of nature, or interfering with the operation of the laws of nature, or arresting any of its forces. All that is needed is that God should be able to so direct and coördinate those laws and forces as to cause them to work out results which would not be accomplished without such divine direction and coördination. And these we do ourselves every day and every hour of our lives. Every time a mother places a piece of bread and butter in the hands of her hungry child, in answer to its cry for food, she does something which the laws and forces of nature have never done in all the ages, working simply of themselves, and never could do if they were to work on for ten thousand millions of years to come. Every time a boy throws his ball into the air, he does the same thing. Lay that ball down on the grass, or on the bare earth, and it will lie there until it rots. But you will never see any law or force of nature toss it towards the skies. And yet no one would ever think of either the mother or the boy as violating any natural law, or as interfering with the uniformity of nature. And it would be an easy matter to multiply these illustrations a thousand fold, or to carry them on indefinitely.

The fact is that all the progress made by man, and our whole complex modern civilization, are the result of a wise and skilful use and manipulation of natural laws and forces, begun by the first pair when they sewed fig-leaves together and made themselves aprons and thus took the first step upwards, and reaching its consummation in all the marvellous inventions of these latter days which have well nigh annihilated time and space, and have quite revolutionized our manner of living.

And are we going to make God less than man? Shall the Creator be reduced below the level of the creature? Shall the mother be able to hear her child's cry for food, and to answer it with bread, and shall not God be able to hear and answer his children's cry for help and deliverance, or for anything that they may need or desire? Shall man be able to utilize the laws and



forces of nature to feed and clothe his body, or to heal its hurt and sickness, or to crown it with comfort, and must the God who has ordained these laws and forces, and who keeps them in operation, stand helpless among them like a spider caught in the web of its own weaving? Surely this is preposterous and impossible. We cannot believe such a thing for a moment. And, therefore, we must believe that God can hear and answer prayer. And we do believe it. We may sometimes have our doubts and difficulties. But we will not yield to them. Rather will we fight against them, and overcome them and cast them out, standing firmly upon the sure promise of Jesus, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

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#### ARTICLE IV.

#### PLURAL PERSONALITY IN THE GODHEAD.

BY HIRAM KING, D.D.

History whether sacred or secular, is always in its last analysis, *personal*, and the Scriptures are quite as plainly the record of the self-revelation of God and of His personal agency in the universe as the writings of the ordinary historian are the record of the lives and achievements of men and women in the world. Personality is, moreover, predicated of God in the distinctions of the Trinity as well as in the unity of the divine being, and not only are personal characteristics attributed to the Father, Son and Spirit, respectively, but their distinctive appellations themselves imply their personal differentiation in the unity of the Godhead.

The plural personality of God has, furthermore, been an article in the creed of general Christianity from the beginning, and the tenet has always been defended, when assailed, with an earnestness that was manifestly born of the conviction that the doctrine of the divine tripersonality was essential to the Christian faith itself. Thus the Church promptly affirmed the dogma of plural personality against the contention of Sabellius, the great representative of Jewish monotheism in early Christianity,

who made substance and person identical and called them the monad. And although he conceded the development of this monad into a triad, he nevertheless maintained that the triad was not the unity of three persons, according to the orthodox conception, but that it was the revelation of the one substance in three different manners, or the three stages of the divine self-evolution, and that at the completion of the self-manifestation, or the historical cycle, the triad would return to and become fully reabsorbed in the motionless monad. Then again, in the sixteenth century the Church affirmed the doctrine of plural personality in the Godhead, with the old-time emphasis against the theory of Socinus, that Jesus Christ was not divine and that the Holy Spirit was but an energy of activity of God.

That this unwavering adherence of the Church to the doctrine of the plural personality of God is justified by the teaching of the Scriptures is plain, and it is not the purpose of this paper to affirm plural personality in the Godhead, but to show that personality in the distinctions of the Trinity, like personality in the unity of the divine being, or in men, is *true* personality.

Is, then, plural personality in the Godhead *true* personality? Yes, for:

1. The Father, Son and Spirit are distinct *ontological* entities. Tripersonality is to be primarily predicated of God, not to characterize divine functional diversity, but to designate personal distinctions in the Godhead which exist in the divine being itself. The truth of the affirmation, that it is *in essence* that the divine personality is plural, is, under the circumstances, beyond a doubt. Indeed, plural personality in the Godhead was clearly demonstrated by the advent of the Son at Christmas and the descent of the Spirit at Pentecost. Not only was the procession of the Spirit from the Father (John 15 : 26) as distinctive as was the coming-forth of the Son from the Father (Ch. 17 : 7), but it is perfectly plain that the Son could not possibly have been sent into the world by the Father (Ch. 16 : 5), nor the Spirit by the Father and the Son (Chs. 14 : 26; 15 : 26) without the differentiation of all three in the unity of the Godhead. It is, in fact, axiomatic that the advent



of the Son from the Father (Ch. 16 : 28), and the descent of the Spirit from the Father at the instance of the Son (Ch. 15 : 26) were necessarily conditioned on the distinct personality of the members of the Trinity, and distinct personality in the Trinity must manifestly be grounded on the ontological entity of its members. To accept the alternative, that God, like a man, is an absolute unit in His being, and that therefore the sacred nomenclature of Father, Son and Spirit represent nothing more than functional modifications of His being, would plainly divest historical revelation of its moral character and resolve the world's redemption by Christ (Heb. 9 : 11, 12; Rev. 5 : 9) into a ghastly sham.

The plural personality of God in essence is, moreover, implied in the functional diversity of the Economic Trinity. God appears in His historical manifestation as the Author of the universe, the Redeemer of the world and the Regenerator of man, not in His monadic entity, but in his tripersonal distinctions of Father, Son and Spirit. Thus it is the Father "of whom are all things" (1 Cor. 8 : 6); it is the Son, "in whom we have redemption" (Ep. 1 : 7), and it is the Spirit who is the active author of the new birth (John 3 : 5). The inductive conclusion plainly follows that the functional diversity here attributed to the Father, Son and Spirit, respectively, could proceed only from tripersonal distinctions in the being of God. Indeed the Father could not possibly have "made the worlds" through the Son (Heb. 1 : 2 ; 1 Cor. 8 : 6), nor could the Son have made the Spirit His administrative mediator (John 10 : 13, 14) without the distinct existence of the persons of the Trinity and therefore their ontological differentiation in the Godhead. It is accordingly quite plain that the Economic Trinity is the Ontological Trinity in its historical expression, and plural personality in the Godhead is beyond controversy grounded in the divine being itself.

The denial of the ontological distinction of the persons of the Trinity would, in fact, be the affirmation, by negation, of the heresy of Sabellius once more, since the manifest alternative to real tripersonality in the Godhead is, that the divine be-

ing (as a personal unit) must have expressed itself in time and space in but the temporary assumption of given personalities for specific ends, so that the fatherhood in which God created man, the sonship in which He redeemed him, and the spirit-hood in which He sanctifies him would have to be regarded as nothing more than functional modifications of the divine being as temporary expedients.

2. The Father, Son and Spirit are distinct *moral* entities.—Among the attributes of personality are *consciousness* and *will*. It is in the consciousness that the cognitive faculty (the intellect) is functional, and man is a person because he has knowledge. It is the will that is functional for conscious, deliberate action which it originates in the freedom of choice, and man is a moral agent as well as a person. As, now, man, in his higher nature, was made in the image of God, the inference is plainly warranted that these attributes of human personality (consciousness and will) are diminutives of the corresponding attributes of the divine personality itself. This logical deduction is indeed found to be in full accord with the Scriptures, which teach that God is “perfect in knowledge” (Job 37:16), and that His will is the law of the universe and functional, through His agents, for its government (Dan. 4:35).

The personality of God is, therefore, of like character with the personality of man.

It is, however, in the *unity* of His being that moral agency is thus attributed to God, and the question arises whether true moral agency is also attributed to Him in the distinctions of the Trinity. Do then, Father, Son and Spirit, as *distinct entities*, exercise cognitive and moral faculties? Yes. Thus, on the one hand, the Son has knowledge of His return to the world for the final judgment, and He foretold His second advent (Matt. 24:30). The Father, however, knows the “day and the hour” of this eschatological climax of redemption, but the Son does not (Ver. 36). Distinct cognition is here plainly attributed to the Father and the Son, respectively, the knowledge of both being *personal*. The former, moreover, has knowledge which the latter lacks. As for the Spirit, He was sent to teach men “all things” (John 14:26) and His *personal*



(and therefore distinct) knowledge of the Truth is necessarily implied in His office. In Gethsemene, on the other hand, the Son subordinated His will to the Father's will (Luke 22:42) and thus, by implication, attributed distinct volition to both; while the acquiescence of the Spirit in this *effusion* at Pentecost (Joel 2:28) was as clearly *voluntary* as the acquiescence of the Son in His *bestowment* at Christmas (John 3:16) was voluntary (Ch. 7:28).

As, now, consciousness and will are attributed to the Father, Son and Spirit, each in His distinct personality, they are plainly moral agents. As, moreover, consciousness and will are attributes of personality, it follows that the divine tripersonality is *true* personality.

Finally, the distinct ontological and moral entity of the members of the Trinity (and therefore their true personality) is absolutely demonstrated by the *simultaneous* exercise of their respective functions in historical revelation. Thus in Judaism, God revealed Himself in the unity of His personality, He not only made the man, Abraham, a party to the old covenant, but He also directed him to offer the blood with which the covenant was sealed (Gen. 15:9). Indeed the theocratic atonement itself was made by Hebrew priests, who sprinkled the blood of bullocks and of goats at the Ark of the Covenant because of the sins of the people (Lev., ch. 16). It was man, accordingly, who not only sealed the old covenant with a blood-offering, but who was also functional for expiatory sacrifice under its terms, and it was the God of Abraham, Isaac and Jacob in the unity of His being to whom the covenant-people made the sin-offerings for typical atonement. In Christianity, however, divine revelation is tripersonal, and the persons of the Trinity are *contemporaries* in their historical manifestation. Thus the new covenant was established in the personal advent of the Son to become its Mediator (Heb. 9:15), who offered Himself through the Spirit (ver. 14) for man's sins (ch. 7:27) and bore His own blood into the holy place for his redemption (ch. 9:12). In other words, the Second Person of the Trinity offered Himself to the First Person of the Trinity for man's redemption, not directly, but through the mediation of the

Third Person of the Trinity. Not only, therefore, was the new covenant established *within* the Trinity (mere man not being made a party thereto), but the *agency* of the persons of the Trinity in the work of man's redemption was also exercised *simultaneously*. The persons of the Trinity, moreover, were actually *distinguished*, each in His proper person, at the baptism of Christ, whose submission to the rite, the Spirit's descent upon Him, and the Father's approval of the Son were *simultaneous* occurrences (Matt. 3 : 16, 17).

Futhermore, Pentecost was not the descent of the Third Person of the Trinity to *succeed* the Second Person of the Trinity who had ascended, but it was the *simultaneous* revelation of all the persons of the Trinity, and the Father, Son and Spirit became *contemporary* functionaries in the "kingdom of heaven" which was then established on earth. Pentecost was therefore the *historical* differentiation of the persons of the Trinity, and the practical inauguration of their co-agency in the world. It is indeed through this tripersonal coöperation in the Godhead that the entire purpose of the first advent is to be achieved in the world's spiritual regeneration. Thus, in Christianity, the Father demands that His "will be done, as in heaven, so on earth" (Matt. 6 : 10), and the Son abolishes all opposition to the Father's will in His mediatorial reign (Matt. 28 : 18 ; 1 Cor. 5 : 24-26) through the convicting function of the Spirit (John 16 : 8-11). Or, from the standpoint of the incarnation as a new order of life in the world, God in His tripersonal self-revelation in the first advent becomes the Father of man (1 John 3 : 2, 9) in man's spiritual generation from the person of the Son (Rom. 5 : 14 ; 1 Cor. 15 : 45) by the operation of the Spirit (John 3 : 5).

As now, the distinct agency of the Father, Son and Spirit was exercised, not only, respectively, but also *simultaneously* (1) in the establishment of the new covenant, (2) at the baptism of Christ and (3) at Pentecost, and as, moreover, the agency of each was necessarily conditioned on His individual consciousness and will, it is clearly demonstrated, by the instances cited, that the members of the Trinity are both ontological and moral entities. Plural personality in the Godhead is therefore beyond controversy *true* personality.



## ARTICLE V.

THE OBJECT AND METHOD OF CHRISTIAN COLLEGIATE  
EDUCATION.\*

By REV. JAMES A. B. SCHERER, Ph. D.

In addressing this audience this morning I will use a term which includes all: board of trustees, faculty, the students, people of Newberry, and visitors—when I address you as friends of Newberry College. That is the bond which unites us all. The honorable gentlemen of this board have proved through years of trial an unfaltering devotion that is beyond all words of praise. The members of the faculty have tasked their noble talents in a self-denying service which mere money can never compensate. The students, by a singular gentility of conduct and steadfastness of application, have proved their devotion by their deeds. The town of Newberry proudly claims “our college” as the chief jewel in its encircling crown of hills. Our visitors prove their friendship by their presence. But of all our friends, behold the leader there. When George Holland breathed his uttermost strength into his dying prayer, “God bless Newberry College,” it was George Cromer that straightway became the obedient instrument of the divine blessing. At the cost of sacrifice which he has ever been too modest to acknowledge, he quietly laid aside the toga of the jurist for the mantle that fell from heaven. And now when once more, with impaired strength but ennobled spirit, he enters that career which is evermore his debtor for his consenting to adorn it. Newberry College will follow him with the fond pride which a mother bestows upon her favorite son; while she rejoices that he will continue to dwell close by her fostering side, to cheer her by his presence, to inspire her younger sons with his own high ideals, and to counsel her in every time of need. God speed to you, our best friend, tried and true.

\* Inaugural Address, Newberry College, June 8th, 1904.

Friends of Newberry College, I propose without further ado to discuss with you the question, this morning, Why should the college have friends? What is there in the character of such an institution as Newberry to deserve the loyal devotion of right-thinking men and women? What reason has a college like Newberry for continued existence and support in these days of the numerous rich universities? What makes the college worth while? And I think we ought to find an answer to such questions in a consideration of the end which the college pursues, and of the means which it ought to adopt toward that end. Or, to state the subject in somewhat different terms, I shall try to answer the general question, "Why should the college have friends?" by a discussion of the subject and the method of Christian collegiate education.

Observe that I am speaking of a college as distinct from a university. The two spheres are entirely diverse. You cannot make a university simply by dubbing a college with that name. A university is a collection of technical schools for the purpose of producing specialized workmen. The key-word of a university is specialism. But specialism, in order to flourish, must be grafted upon a firm and well developed stock. It is the function of a college to produce that stock by a careful process of general culture. The college does not stand for especial culture in one particular direction, but for that precedent general culture without which successful specialization cannot be achieved. It is not necessary that every educated man should be a specialist, but it is necessary that he be broadly cultured, and the college is to assist him to this end.

Let us proceed now to inquire as to what this general culture, in its essence, really is. I ask at once, is it not only another name for a cultivated, well developed manhood? Does not culture stand for character, and is not character just another way of spelling manhood? Then let me remark at the outset, to begin with the physical rudiments, that the first foundation of a sound manhood is a sound body. Manhood can exist without it, as many suffering heroic lives have proved. But the normal plan is surely for the body to be the keen, strong



tool of the soul, and the welfare of the average individual is vastly enhanced by the possession of physical strength. It is one of the primary duties of a college, therefore, to provide for the bodily training of its wards. I believe in athletics. I do not believe in brutal sport, but as between two evils, if I had to choose, I would prefer the rough clown to the effeminate coward. Far better, let us have neither. Athletics should always be held in its rightful place, as a means to an end. The sole object of bodily training is to provide a sound body for a sound mind, a clean and strong and wholesome temple for the soul.

What is the soul? It is the spirit of which the body is the shrine. Hid from all earthly vision, veiled in a seclusion at once mysterious and awful, its essence forever an unsolved enigma, we nevertheless can know its modes of action, and the chief aim of education is to make and keep these modes of action strong and free. The soul is known to me as that invisible true self within me which thinks and feels and wills. For purposes of convenience we are therefore accustomed to divide the indivisible and recognize the three soul-faculties of the intellect, the sensibilities, and the will. It is the chief office of the Christian College to cultivate harmoniously this three-fold spiritual man. It teaches him to know aright in order that he may rightly feel, to the end that his righteous will may straightway issue in well balanced actions that serve the highest welfare of the world. The true college aims to produce a sane and evenly balanced manhood, steady, well-poised, where head and heart and will act in a perfect unison of musical service. No other educational truth is so important as that we must always be on guard against the over emphasis of any one of these three faculties, or the neglect of any one of them, for the result in either case is sure to be a discordant culture which means a deformed development, an inharmonious character, a manhood that falls below its possible maximum of harmonious excellence.

No less a witness than Charles Darwin gives startling testimony to this all-important fact out of his own experience. In his later life he bitterly regretted that his purely scientific

training had caused his sensibilities toward music and poetry, his higher tastes, as he says, to become "atrophied." "Up to the age of thirty"—I quote from his life and letters—"poetry of many kinds gave me great pleasure, and even as a school-boy I took intense delight in Shakespeare, especially in the historical plays. I have also said that formerly pictures gave me considerable, and music very great delight. But now for many years I cannot endure to read a line of poetry. I have tried lately to read Shakespeare and found it so intolerably dull that it nauseated me. I have also almost lost my taste for pictures or music. My mind seems to have become a kind of machine for grinding general laws out of large collections of facts. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature." When too late to draw personal profit from the lesson, this great specialist in natural law discovered that he himself had violated the great law of spiritual harmony, and paid the penalty. It is not that we have no need for scientific specialists. By all means let us have all the specialized scholars we can get, for only upon the basis of a rigorous division of labor can the race make progress toward the acquirement of truth. But as man's share in the large, full life of the world should be so firmly and so permanently secured for him that whether he be a preacher or scientist, farmer or college professor, he should still be a man "for a' that," with sensibilities as keen as his intellect, and sympathies no less profound than his knowledge.

But there is danger equally great on the side of the cultivation of the emotions at the expense of the intellect and will. The annals of poetry and music, two noble arts which appeal chiefly to the sensibilities for response, are not those annals stained on many an otherwise glorious page with the emotional excesses of genius? Nor have the musicians and the poets alone a monopoly of this fault of emotional excess. Common-place men suffer from it constantly. In one man it takes the form of a maudlin sentimentality which hinders justice in the pursuit and punishment of crime. In another it begets an ungovernable temper, which degrades him in his own sight and



in the esteem of his fellows. Still others become libertines and sots. In any case the result is a defective and inharmonious manhood, because the education, the development of the man, has lacked even balance and proper proportion, full manhood being nothing else than the resonant music of the well-attuned soul, with its three-fold chord of intellect, sensibilities, and will.

Last, but not least, no man-building can be anywise complete that ignores or neglects the will. For the will is of the very essence of manhood, which implies above everything else just strength. In the fact of the human will there is a grandly majestic suggestion that compels us to think about God, as though in the bestowal of this wonderful power of choice He had given to us somewhat of Himself.

So nigh is grandeur to our dust,  
So near is God to man,  
When duty whispers low, Thou must,  
The youth replies, I can.

And a great British poet, who chiefly loved to picture the quest of pure knights for that sweet spiritual city where dwell all truth and purity and beauty, has nobly sung :

O well for him whose will is strong ;  
He suffers, but he will not suffer long ;  
He suffers, but he cannot suffer wrong ;  
For him nor moves the loud world's random mock,  
Nor all Calamity's hugest waves confound,  
Who seems a promontory of rock,  
That, compass'd round with turbulent sound,  
In middle ocean meets the surging shock,  
Tempest-buffeted, citadel-crowned.

But ill for him who, bettering not with time,  
Corrupts the strength of heaven-descended Will,  
And ever weaker grows thro' acted crime,  
Or seeming-genial venial fault,  
Recurring and suggesting still ;  
He seems as one whose foot-steps halt,  
Toiling in immeasurable sand,  
And o'er a weary, sultry land,  
Far beneath a blazing vault,  
Sown in a wrinkle of the monstrous hill  
The City sparkles like a grain of salt.

The true Christian college must shun as it were death, because it does truly mean miasma for the soul, whatsoever teaching may impeach in any form "the strength of heaven-descended Will"—whether it be the blind determinism of a materialistic evolution, the insidious fatalism which pervades a certain pessimistic school of literature, or the distorted doctrine of an abortive creed. These must be supplanted by a wholesome inculcation of the godlike doctrine of choice, and the Will must be practically trained in the noble discipline of self-control, without which character can never begin to be.

And yet, on the other hand, the will may be overtrained at the expense of the head and the heart, at the expense of a musical character. The man who is purely practical, and nothing more, is not the ideal man for whose building the college should labor. I imagine the famous Dr. Fell to have been a type of the purely practical man—pilloried forever in those four quaint lines,

I do not like thee, Dr. Fell,  
The reason why I cannot tell,  
But this I know, I know full well,  
I do not like thee, Dr. Fell.

In these days, however, he is usually a business man, whose motto is success, whose world is his petty little trade, and whose only god is his will. Hard, unfeeling, dominant, unreasoning, the purely practical man is possibly the greatest menace that confronts society today, with his contempt for the intellectual and the humanities, with his stony determination to beat and hammer his way, at whatever cost to others, straight to his selfish goal, while the blind world stands by and applauds.

The fact is, that while you hear men talk of the intellectual type of manhood, and the emotional type of manhood, and the practical type of manhood, there is only one type of manhood, after all, and it is none of these, but it unites them all into one. The true man is he whose brain is clear and sane, but not self-worshipful; whose heart can feel true pity, but harden itself against sham sentiment; and whose will is at once a noble agent for his own control and an engine in the work of the world. The true gentleman is one in whom the elements are



so mixed that nature can stand up and say, Behold a man; and whose true epitaph might be, "He saw life steadily and saw it whole." The true Christian college is a man-builder; therefore should the college have friends.

But the friends of the college must see to it that the work of the school is rightly directed to the actual achievement of this most worthy purpose. There must be a right method in order to achieve a right result. Large accomplishment posits adequate equipment. We may idealize without ceasing about "character" and "manhood" but if our ideals are to be actualized we must give, we must work. To begin at the beginning, again, every college must have a gymnasium, where scientific methods may be applied to the development of each individual physical organism. Clean open-air sports must be encouraged in every legitimate fashion, for alertness of intellect and readiness of response and discipline of will may be learned on the playground as well as in the schoolroom, while the temple becomes more soundly builded for the soul. As to the curriculum, this must be at once comprehensive and thorough, and, above all else, practical—fitting a man for his place in the world, actually achieving its object. As the primary means to this end, I think that he must be taught to know himself; the ancient proverb of the Greeks, "Know thyself," remaining forever the logical starting-point of education. Physiology and hygiene acquaint him with the marvelous structure and the proper care of the ivory temple wherein his spirit makes its home, while a sane and simple psychology will teach him the modes of that soul's activity. But he must not only know himself, he must know the world in which he lives. If we speak chronologically, indeed, this study of the world about him must actually precede his study of himself; but I am not attempting the arrangement of a sequence of studies just now. I am trying to show their logical relationship. The natural sciences—I use the term very broadly—lead a man to the knowledge of himself in relation to the physical universe, and to an understanding of those great laws which are of the very essence of wisdom. But he must know himself, also in relation to his fellows, he must

know himself as a member of the race. History, which is the memory of the race, enriches the individual with the hardly bought experience of the multitude; while the languages not only drill the intellect and widen the field for its excursions, but also give a man large hints and clues of an older and profounder history than ever has been written down in books. Above all—I will say that this should be reckoned as the most important single study in every college course—he must know how to use his own mother-tongue with intelligence and precision, for language is the instrument of thought, and a carpenter cannot work without tools. I promise never to sign my name knowingly to the diploma of any man who lacks decent acquaintance with his mother-tongue. Under the terms history and language I have included all fundamental human laws and letters, as being the formulated experience and the recorded meditations of the race. Thus, passing from the study of himself through the study of the world around him, the student should be led also to the portals of that world of truth which enspheres this world of fact even as the atmosphere that we cannot see, but without which we could not be. Poetry and the fine arts and a large if elusive philosophy should lead him toward that heavenly atmosphere with which God enwraps our spirits, so that in Him it can be truly said that we live and move and have our being; while the angel of religion meets us from the other side with the naked page of revelation, bringing to us the satisfying conclusion of those “upward soaring trains of thought” which reason itself begins, led by its own needs, but is not able to bring to a completion. Thus education should begin with man and find its end in God. The college should provide a man with an outline survey of the universe, from his own heart as a centre, to its circumference in the infinitudes of God. In other words, it should provide him with a reasonable and adequate theory of life in all of its relationships, at the same time that it equips him with the weapons wherewith to fight life’s battles and with the power to taste life’s highest joys. I do not think that this is fanciful or beyond attainment. I know well enough how scant our work must be, and I am sure that



it were better not to do a thing at all than not to do it honestly ; but I believe that God is One, and that the human mind is one with Him and with His universe, and that if you once give a youth his vision of *the unity of things* you have fixed him forever in a place in God's great plan from which he shall surely never fall. And when you have done that, you have attained your end.

But let us come back to earth again. The object of Christian collegiate education, I have tried to show, is a unison of personal character, and the method of achieving this harmonious unity is the proper pursuit of such a course of studies as will both teach a man the most useful knowledge and also manifest the unity of all things, and thus set the man in tune with the Infinite. Everything depends, however, on the way in which this course of studies is presented. That is to say, a sound curriculum is of great importance, but sound methods of teaching are of greater importance still. These methods are of course to be determined by the object of education, namely, the harmonious development of character.

Socrates was the greatest teacher of the Greeks. His method of teaching is well known. He is the founder of that method which has gained universal acceptance, whereby the pupil is led to discern the truth through being questioned. Step by step, each step marked by an interrogation point, this great teacher would lead his disciples to the perception of a truth in such a way as that when they had reached it they also knew the connected process by which it had been reached, and so their own minds had received an invaluable drill. That is to say, Socrates rightly perceived that the main object of intellectual education should not be just to fill so many cells with so many scraps of knowledge as though the mind were a set of wooden pigeon-holes ; but he treated the mind as a living, growing organism, and acted with the main intent of enabling this marvelous spiritual instrument to work for itself, and thereby to become creative. This Socratic theory of teaching is undoubtedly correct ; no other is worth consideration. But the actual Socratic method may be improved upon. A greater than

Socrates came to show us how. The method of the very greatest teacher the world has ever seen was not to question his disciples so much as to entice his disciples on to question him. Any one of his recorded conversations may be studied to prove this point, while the parable, which he invented, has been aptly described as a veil thrown over the face of the truth, that the learner might be tempted to lift it and discover for himself the beauty which it half concealed and half revealed. The method was amazingly successful. His disciples showed a rapidity of development from crass untutored peasantry to a finished and eloquent scholarship, after only three years of personal training, that bears convincing testimony to the superbly effective character of his methods. Froebel has translated these methods into modern educational parlance. The intellect must be lured to do original work, to the end that it may attain to original power.

But if the key-word of intellectual development is to be individualism, then there is the greatest need of balancing the result by a gracious cultivation of the sensibilities in the direction of brotherhood. The tendency of the purely intellectual life is towards a self-indulgent heritage. Only last month the thoughtful press was discussing the undoubted fact that the attitude of the average college-bred man towards citizenship is liable to be that of mere criticism. He gets an intellectual training in political science and constitutional law, but unless these subjects are somehow linked in with his sympathies, he becomes merely a supercilious tiresome critic at a time when the intelligence of his citizenship is needed in this country as it never was before. This same tendency towards intellectual reclusiveness is observable in various professional callings. To take only one example, the fact that the clergyman must of necessity be a studious man has tended in far too many instances to set him aloof from the everyday world, so that another question of current discussion is the chasm between the Church and labor. It is time for our educators to begin to learn that subjects must not only be taught to the intellect in such a way as to beget its individual development, but every



subject must also be taught as a humanity, it must be linked with the student's sensibilities of relationship to a world of brotherhood, so that at the last the power of the individual shall will to spend itself freely in the service of the community at large. This also was a distinctive aim of the Greek teacher: *non ministrari sed ministrare* sums the essence of his unselfish creed of service. Originality must be coupled with sympathy, and the two shall then unite in leading the will out to obedient service.

For service is obedience to law, and no educational method is worth while that does not teach the will its duty of obedience to law. Here, indeed, is the very nerve and core of character. The will that has not learned obedience to itself, that is to say, self-service, or self-control, can never achieve a mastery over other wills. And the will that does not bend and bow down to Law as a divinity revered and inviolate is quite as useless and as dangerous in the social sphere as those headstrong comets that scorn the orderly orbits of law in heavenly spheres and plunge through mad havoc to immeasurable ruin. The modern world had far larger vision of the infinite sweep and power of natural laws than any age has ever had before us. These must be taught in such a way as that their unity is made plain with moral law, to which they are indeed subordinate and subservient, for as the Great Teacher said, it is easier for heaven and earth to pass away than for one tittle of the higher law to fail. And the higher moral law simply means service to God and man.

This, then, is his teaching concerning teaching, which every Christian college ought to follow. The object of our learning is to train mind and heart and will into the unity of a perfect man, who looks from nature up to nature's God, loving the Lord his God with all his mind and heart and strength, because the whole of him has learned what love means, and how to love. The method of attainment to this Christian ideal of manhood is to quicken the mind to individual power, the heart to universal brotherhood, and the will to the obedience of service. For such aims Newberry College stands. That is why the college should have friends.

## ARTICLE VI.

## PROBLEM OF THE RURAL PASTORATE.

By ADAM STUMP, D.D.

Although the human race was started in a garden, men early began to build cities, which quickly became, not only the centres, but also the ideals of society. From the time that Cain built Enoch, and named it in honor of his son, down to the present generation, the metropolis has furnished the fashion-plates for the populace and the forms of government for the commonwealth. In fact, so far as the influence of type goes, the capital usually is the State.

The same is true of the Church. Though in ancient days it was called out of Ur of the Chaldees, transplanted to the banks of the Jordan, and again to the pastures of Goshen; then nourished in the wilderness, until it found a home on the plains of Canaan, it finally took its seat on the heights of Jebus. It destroyed Jericho and built Jerusalem; it forsook the tabernacle and erected the temple. So Christianity soon left the fields, in which Jesus had founded it, and sought a base of operations in the large emporiums of the world. It was not long before such cities as Antioch, Alexandria and Rome gave pace and polity to the *Ecclesia*. From these centres of power and influence the gospel spread to the outlying rural districts. Paul made a specialty of the towns. In his day there was no country charge. At least to such an extent did the great metropolitan congregations then rule the Church, and so completely did they overshadow such obscure work as may have been done among the tillers of the soil, that history has taken no notice of it. Only such literature as the Letters of Augustine affords us any glimpses of it. But even that Father, following the example of Plato in the latter's ideal Republic, when he writes of the ideal spiritual Kingdom, calls it *The City of God*. As originally no one was considered civil, polite or urbane, unless he either lived in a town or aped its manners, so, except in the



forests of Germany or the isles of Britain, the first converts of any land usually were made in the crowded centres of population, and these became the patterns and set the modes for those of the rural districts, or pagani.

The original pagans only were peasants. The term carried with it no moral quality, nor did it signify a spiritual condition. They were the last to be reached by the evangel-heralds, because they lived out on the veldt. They were agrarians. It was no fault of theirs that they were so long neglected. There is compensation in the fact that, though the Nazarene conquered the rural districts of Asia Minor last, He held them longest, as the case of the Armenians proves to this day. The peasantry ever have been conservative. They are always the last to surrender independence and religion, as well as often the first to rebel against hoary tyrannies and heresies. Christ obtained the great body of his first disciples, not in the Jewish capital, but in the country districts of Galilee of the Gentiles. His crucifixion took place in a city; it hardly could have taken place elsewhere. His cross did not grow; it was made.

The first pastors of Christian churches were called bishops, patriarchs, metropolitans, and their dignity and deeds fill the pages of Church History. But those for whom there was no room, work, or favor in the towns, were sent as exiles into the country and called *chorepiscopoi*. Beyond their title we know very little of them. Their works which, judged by the results, must have been stupenduous and precious, are not lauded in the annals of the evangelization of Europe or any other land. They labored in obscurity and have no fame except the success of their efforts. They were socially and officially an inferior clergy. Perhaps they were not as learned in books, cultured in mind or polished in manners as were their city overseers, but their usefulness none can doubt. Therefore their piety and consecration to the cause of souls must not have been inconsiderable.

We mention these facts concerning ancient environments and relations, because they were not far dissimilar from those of modern times. History, like nature, in one sense never repeats itself, no two blades of grass and no two events ever be-

ing exactly alike, yet, in another sense, she is always repeating herself. Two events or conditions, far apart in time, often parallel each other to a surprising degree. Each nation has its stone, iron and golden age. Hence various epochs must approach each other very closely in likeness. Time moves in cycles and, therefore, they must pass the same arc more than once in the course of history. This idea will help us in the light of the past the better to understand the present problems of the rural pastorate. Primitive environments at least will serve as a good background for the modern picture. Certainly it could not be fairly presented without this historical perspective.

To begin at the beginning, outside of the probable accident of his birth and home-rearing, the country pastor gets no *special* training for his mission in the world. The Seminary gives him no particular attention; not a full look, but only a side glance. In this respect he is the most neglected of all our specialists. True, when he begins his studies for his life-work, he may not know that Providence has reserved him for the rural district; but certainly he will find only the most general provision made for such a possibility. The whole tendency and type of his training will be cityward. His homiletics will teach him how to preach metropolitan sermons. His practical theology will show him how to deal with a city congregation. His classical culture will prepare him for a constituency of taste and intelligence. In everything he learns to equip himself as a pastor and preacher, the urban church is held up as the ideal. All the examples of pulpit oratory and all the pastoral models are found among the lights of the metropolis. The few exceptions only emphasize the prevailing rule. Even when there are held up for emulation such ministers, who once served in the backwoods, it will not be their rural apprenticeship, but their municipal career, that will be punctuated. As a consequence, but few theologues would be willing to confess that they are not fitted for a city pastorate. On the contrary, when perforce any of them are called to the country, their partial friends protest and they themselves feel that they are not suited to so humble a sphere. This misfit is too frequent to be denied. The ideal



of the school and the hard-pan reality of the country charge are far apart. Were it not for the happy fact that most of our rural pastors are to the manner born, many of our churches would be vacant much of the time for want of proper men to fill them. But the nursery of prophets might give something special for a special work, as is done in all other cases, and not altogether depend upon the accidents of birth, native environment or boyhood habitat for suitable servants.

The lawyer's training will answer for all conditions. The doctor's art is equally practical in all kinds of homes, or can be transferred from the hospital to any class of patients. A business course will prepare its pupils for the marts of the world. Other professional men are immediately at ease anywhere. But no one can justly claim that a minister will meet a similar status, whether he enters a quiet agricultural parish or a busy commercial or manufacturing municipality. In the one life is simple, in the other complicated; in the first demotic, in the other differentiated into castes; in the former, natural, in the latter, artificial. And no one can so little afford to be ill-suited to his circumstances as a pastor.

As an objection to this argument, it may be answered that a fully-orbed man has the power of adaptation to new circumstances. This is true, but we are not all as fully-orbed by nature as we might be. Some of us lack this native tact. Consequently a little technical training for the rural pastorate would help to solve its problems and leave less to experiment. Too often "the little brown church in the vale" is made only a way-station to stop a short while, before going further and higher. The young *chorepiscopus* desires to graduate as a metropolitan. This is but the natural result of the teaching which he has received. This is the direction in which his ambition has been directed. As a result his people are likely to receive only a half-hearted service. We speak of an unmistakable tendency. We will not insist that all yield to the temptation, or that every one must remain where he begins. Promotion to the greater centres of usefulness is allowable. But moving from the violet-scented fields of the country to the smoky, dusty thoroughfares of the city is not always that.

Though it is a temporary, limited and a passing condition, the German language still is required in some of our congregations. This will be the case in the country long after the city shall not anymore show a vestige of it. On the western plains the use of English and German, as well also the Scandanavian tongues, among the same people, though this bi-lingual condition will not last as long there as it has continued in the East, will be necessary yet for some time to come. The Scandinavians soon part with their mother tongue. But during the process of Anglicization among the Germans, the number of such congregations is apt for a while to multiply. In eastern regions some of these still exist and the transition period will last for at least another generation. Yet the training of our German preachers has, in some respects, been meagre and faulty. Against the usual classical German course of our colleges nothing could justly be said. Its quality is good. The manner, however, in which it often is taught is open to criticism. But the Seminary curriculum in some instances has been wide of the mark. Instead of leaving alone the collegiate-classical course as a good foundation and extensively reading and practising conversational and devotional, as well as homiletical German, Schiller and Goethe's stately sentences continued to form the text. This method is simply vicious, when we consider the object of a Seminary course. As a result even many of our Pennsylvania German young men, during a seven years' training, never get far enough to carry on a common conversation at table or to offer a simple prayer for an aged mother in Israel, to whom German is the language of heaven. In this respect the professional chair has much, if not all, to account for. Only those who are in this bi-lingual work realize the importance of it. Many failures in it are attributable to lack of training in the German tongue, where two languages still are necessary, and where consequently failure in one means only poor success in the other. We know how easily the remark, that the sooner we use English alone the better, will come to the lips of a one-eyed progressive, but we must deal, not with theories, but with facts. Our congregations are very lenient toward the young German neophytes, but they have a right to



demand that our educational system should not altogether neglect them. Let Arndt and Gerok take Goethe and Schiller's place in the Seminary, and we shall see better results.

One of the most serious matters in the country charge is the migration of our populations to the city. This subject demands attention. Though Pennsylvania, in spite of her other gigantic interests, is a great agricultural state, already more than one-half of her people (57 per cent.) are living in her incorporated boroughs, towns and cities. (Bull. 12th Cen., No. 70, 1891). In Massachusetts the percentage is 59.9. Throughout New England many farms have been altogether deserted and its agrarian districts are threatened with depletion. Happily the void is to some extent being filled by Scandinavian Lutherans. Thus the twentieth century is witnessing the building of the Würtburg upon Plymouth Rock. In the great West, the intelligent second and third generation of our foreign people (with less than 2 per cent. of illiteracy among them) are crowding into the cities of the plains. The United States at this rate will soon present a census similar to that of England, where only 23 per cent. of the population remains in the storied downs. In his first message President Roosevelt said, "The growth of cities has gone on beyond comparison faster than the growth of the country."

The cause of this exodus is seen in the following statement. In 1850 the value of agricultural products exceeded that of manufactured articles by about one-third of a billion dollars. In 1900 the case was reversed and the latter exceeded the former by over eight billions. As these fabrics are produced in cities, towns or villages, where all shops and mills are located, we know the reason why our young people are flocking thither. Besides, for ten years the farm has furnished a poor investment. It is surprising to note on the one hand the wide disparity between the present marvelous industrial activity and our enormous export trade, and, on the other, the low price of wheat. The only sources of relief in many parts of our nation are the truck-patch and the hennery. The cost of labor, machinery, fertilizers and supplementary feed-stuffs sometimes is more than the other products are worth. On the prairies, which need no

manure, and where agricultural implements of all kinds can be used to better advantage, though on this account a bushel of grain can be produced at less cost, conditions, nevertheless, especially in drouth years, are usually very little better and often worse. Low prices of grain overbalance all superior favorableness. Almost all through our country a mill-girl in the city frequently can make higher wages in one week than a farmer could afford to pay her as a house-maid for a month's work. In the case of men-servants almost a similar state of things prevails. The shops and domestic employers in the city have set a premium upon hired help in the country which the small profits of the farm cannot meet. Such is the economic phase of our subject. Hence it is yearly becoming more difficult to harvest the crops. Without the self-binder it would be utterly impossible to garner the wheat.

But, besides the inadequate pecuniary reward, there are other reasons for this rural emigration. The work on the farm, while not always hard, is a continuous tread-mill from candle-light to candle-light, and from Monday's dawn to Saturday's gloaming, but without poetry or romance. There is little rest, and no leisure. Recreations are few indeed. As our young people become better educated they grow weary of drudgery, especially when they discover, as in these days of easy intercommunication they soon do, that their city cousins have greater opportunities and pleasures in life. The classics have found devotees in the lanes and briar-patches of the hills and valleys. The school-house is the alchemic power which is unifying our various civic elements into a commonwealth of trained intellects. The spread of education finally shall mean universal culture, and this will mean universal discontent with the present condition of the average rural home. Its often far too sordid sphere will become more and more irksome. Hence the natural musician, painter, sculptor, lawyer, physician, chemist, book-worm, mechanic, pedagogue, silk-spinner, milliner, social aspirant, merchant, lover of leisure—all more and more hie them toward the great vortex of city life. Here is a fact which is a constant source of concern to the country pastor. As fast as he increases his congregation at one end it diminishes at



the other. He fills the hopper, only to see the grist falling into the bins of the city churches. And whom does he lose by this process? The intelligent, the capable, the liberal, the influential, the gifted, especially those who have executive ability, his superintendents, his teachers, his singers, his young people. Not that no good members remain, but it simply is the truth, that both on account of quantity and quality, the removals from many rural congregations, financially, socially and efficiently, have been all but disastrous. Under such circumstances it is well if the membership remains even at equilibrium. But some of our churches have been so crippled that they are usually only half-filled with people. Some large galleries, which once were occupied by human auditors, now serve only as a roost for bats. At best there is but little growth, and this is discouraging. Nor is a remedy in sight. The tide can not be stayed. The human flood likely will flow on and continue to glut the teeming centres of population. The resulting loss to the rural church can to some extent be modified, if the departing members retain their relation to the old altar by sometimes returning to it and continuing to support it. The affection of many does cling to the native ecclesiastical home like the ivy on its walls. But such loyal souls are apt to be considered derelicts by the zealous men who are quick to try to sweep them into the churches of the new home. However, it must be confessed that no effort should be made to retain the children. The sooner they are gathered into Sunday-schools of the city with a view to active membership the better. But if once the idea that all the parishioners, when leaving their ancestral seats, should take their dismissals with them, becomes practical, many a cross-road chapel shall soon have only mice and owls as adherents. Unless the rural constituency is allowed to honeycomb and dovetail all the surrounding pastorates, there is but little prospect for its continuance, and certainly none for its enlargement. Some might ask, what difference it would make whether the same people keep up an organization in the country or compose one elsewhere. Much, every way. The great towns and cities never can be fully evangelized, unless the new blood which they receive from the woods and fields

flows into them from the arteries of the Church. None of their congregations will grow fast enough without the increment which they annually receive from the country. The urban flock is dependent upon the rustic, not *vice versa*. In this line may be found a solution for the salvation of the cities.

We could name a denomination which for a long time had only one small church in the county-seat. But throughout the country districts, wherever three houses stood together, its conventicle became the fourth. Sometimes it stood in a lonely spot by the wayside. This proved to be a wise policy. These all were small hives, whose swarms fed the larger one at the county-seat until it became great enough to spread over the whole place. This lesson should not be forgotten in the work of home missions. First occupy the plains, where the Lutheran immigrant lives and we shall be sure of a foothold in the centres whither his children will drift. This method would soon create for us a nucleus in every village in the United States. In ancient times the faith percolated from the metropolis downward to the rural regions. In modern times this process to some extent must be reversed. Not only our alleys, but often our boulevards, so reek with vice and wickedness, that the Rose of Sharon cannot flourish there. Unless it is nurtured in the still purer atmosphere and sweeter sunshine of the quiet hills and green fields of the country, our nation finally will be destroyed by the appalling municipal rottenness which is more and more coming to the surface. But if the farm is to save the city, it must itself be kept in a state of salvation by its homely rural temple. Therefore destroy it not, but foster it as the hope of the nation.

How to get a better system of operation in all lines of church work is another problem in the country charge. The secret of the city congregation's undoubted greater efficiency lies in its fine machinery. Its great virtue is the fact that most of its resources and talents are employed. Everybody is at work or knows where he can be. In the rural church there are mines of talent which, for want of proper system, never are developed. There Christianity either is not on wheels at all, or on weak ones. Evidently there is need of more organization. Per-



haps if the surplus of the city could be transferred to the country, a golden mean might be struck. All forms of labor and business are organized and every day becoming more so. But the agricultural interests are in a state of chaos. The farmer has no "union," no "trust" and no tariff to protect him. He stands solitary. Hence others speculate upon his products and control his prices. So it is in the rural parish. Many latent forces could be drawn out, and those that are already enlisted could be made more efficient, by a better organization. But there are many drawbacks. A scattered constituency, in many places abominable roads, much inclement weather, want of executive experience, and hence a too great dependence upon the pastor for initiative and leadership, frequently deficiency in English, timidity, old-fogyism, an already overworked minister, want of proper interest and intelligence in church-work, also a low consciousness of its need—all these and many more things are hindrances to a better mustering of our rank and file. It is difficult even to keep a Sunday-school alive the whole year round. The prayer-meeting is more apt to be kept weakly than weekly. Young people's societies are likely to be spasmodic and uncertain. The benevolent offerings, as well as moneys for local expenses and salary, usually are gathered in a crude and unsystematic manner. The singing, for want of steady practice, remains primitive, and the mode of worship bald. The number of services in the towns in many instances is altogether too great; but in the country in many places entirely too small; and all these evils may be aggravated for all the parties in a union church. Except at the communion, a country pastor scarcely ever sees more than one-third of his people at an ordinary service.

There is one unfailing source of mortification to the country pastor, and that is the apportionment. The major part of our synodical deficits is caused by the arrearages of the rural congregations. Compared with the country pastor's exertions, his city confrère may sit still while the gifts of his people are falling into his bosom as ripe fruit from a tree that needs but little shaking. On the other hand, because of cruder means and scattered forces, the rural plodder may make herculean efforts,

only to be rewarded with chagrin, when the treasurer reads his report at synod and the annual conscience-prodder hurls his lance at the delinquents.

All cowardly subterfuge must here be discarded. Some who do make up the apportionment would not do so, at least they would not so far exceed it, if they would report all their legal members. But they have two lists, one of communicants, another of members who do not commune. Of these two lists, the latter in some cases is very large. But these adherents, who virtually are members in more than a mere honorary sense, are not reported. The custom of retaining non-communing members on the roll is vicious and tends toward confusion. But when they are on the roll, they should be reported. The practice (which is not confined to the country) of being officially silent about the inactive ones, for the purpose of preventing a disparity between the legitimate membership and the apportionment, is not honest in itself, nor is it honorable toward the general body on whom a common burden rests.

The *per capita* plan is the easiest one to put on paper; hence our committees employ it. But in its application, there is the rub. As a principle it lacks justice and as a business method it is chimerical. Its best friends do not expect it to be carried out. No doubt the aggregate sums asked for are the minimum of what our work requires and of what our people ought to give, but it is in allotting and collecting the individual's share that the plan fails. It does not work as smoothly as the machinery of political assessment is said to do. Yet it must be confessed that we know of no better system that could safely be used, that is, with less friction. Any other plan, such as the ratio between current expenses and pastor's salary, or the ratio between all the local expenses and the average benevolence of normal years in the congregation's history, or the degree of its intelligence and financial ability, or the corporations' plan of shares, would meet with strenuous objections. The Church would have as much trouble as the State has to graduate incomes, while the scale of education and liberality would be a still more tenuous element with which to deal. Let then the



present system remain as a *modus vivendi et operandi*, only let it not be used by the strong as a lash of tyranny against the weak. We are not under law, but under grace.

The farmer, considering his investment and the magnitude of his business, handles very little money. Nowadays his sales and his expenses often do not balance. The day farm-hand, in some communities, is still worse off, hardly being able to earn one hundred dollars a year in cash. The artisan has a greater bank account. Some hod-carriers and excavators in the city handle more money than many tenant farmers do. That brings us to another point. It is this: in many neighborhoods the proprietary farmers are fast moving away from their lands, and leaving them in the care of hired overseers, or tenants who go shares. In this respect a silent economic and social revolution is going on in many agricultural communities. All our rural congregations are poorer than they once were. But it also must be confessed that men everywhere part slowly with their gold and silver, except for pleasures, debts and the necessities of life. In this regard the farmer is not different from his kind.

On Oct. 7, 1824, the Rev. John Summerfield, of England, wrote from Lancaster, Pa., whither he had gone on a collecting tour, "We have been among *Germans*, and you know what a difficult task it is to coax money from them; it comes like drops of blood from their fingers' ends." (Holland's Memoir, p. 240). The italics are the eloquent preacher's own. There has, no doubt, been some improvement since that day. Nevertheless there still is too much parsimony. Too frequently the purse is the last thing to be laid on the altar of the Lord.

Undoubtedly a better method of gathering funds, such as the envelope system, would remove some of this illiberality. Education should overcome more of it. The grace of giving should take firmer root. Nevertheless the economic conditions are too important to be ignored. Dr. Muhlenberg already over one hundred years ago made allowance for this fact, showing that, except during the Civil War, economic conditions on the farm have not since changed much. He says: "Although most of the inhabitants raise so much that they and theirs need

suffer no want in what they eat and drink, yet they can not readily convert provisions into money, especially when they are far from the city." (*Halle Reports*, vol. I, p. 259.)

It may be taken for granted that all of our purely Lutheran churches in the country districts are well placed in convenient charges. This is not by any means the case with our union churches, which have existed for nearly two hundred years in some parts of our land, but especially in Pennsylvania. In most of these the Lutherans are joint-owners with the German Reformed and others of a communal house of worship. The rise of these copartnerships had very plausible reasons. Practically, since the sister denomination was not strenuously either Calvinistic or Zwinglian, the Lutherans could easily affiliate with its members. The four principal bonds that united them in almost every community were poverty, the German language, similarity in worship and faith and self-defense against the disintegrating influence of certain rising and competing denominations. All these causes do not any longer exist, but in many neighborhoods the ancient union tenaciously continues. Both the German Reformed and the Lutheran Synods have advised divorce, but the parties to the marriage have been very slow to institute proceedings. They have become so interrelated that the very idea of parting in peace causes a wrench to the heart. But some of them have been separated by shameful strife. At present there is such a strong mutual sentiment against union churches, strengthened by the fact that Pennsylvania courts refuse charter to such joint-corporations, that likely very few new ones will be built in the future. But the older ones can not be properly placed, nor can old charges be re-adjusted, until these unions have been dissolved. It is quite easy for an idealistic revolutionist to sit in his study and by means of a finely-drawn map, on paper to redistrict all our rural charges. But the autonomy of the congregations soon dispels such dreams. Even synods finally discover that the effort to force congregations into unsought combinations is a case of *ultra vires*. While theoretically our ecclesiastical polity is a presbyterio congregational system, practically it is only congregational, our church courts being only advisory bodies. How-



ever, there would not be much trouble to hasten a better arrangement of our country charges, if once a general dissolution of these unions had taken place. One of the chief reasons for this is the fact that these churches mutually support each other, making it inconvenient for the Lutheran side to increase its contributions to a new and weaker charge. Again, one reason for re-adjustment is more frequent services, but on account of the vested right of each of the parties in the union to half the time, the Lutherans could claim only twenty-six out of fifty-two Sundays, and *vice versa*. As far as benevolence is concerned, the fact that these charters demand that all the communion offerings must be applied to the local expenses of the church, makes all improvement in this line next to impossible. But honesty demands that it be confessed that this handicap pertains equally to both parties. The German Reformed, against whom the writer has no feeling whatever and with whom he has no quarrel in the matter, are better off when they are independent of us. The work and economy of their denomination could better be carried on in their own separate churches. It would pay our synods to offer a premium of several thousand dollars to each union congregation, to induce it to separate in peace from its ecclesiastical partner in the firm. This would be a good investment which would return compound interest, and insure, more certainly than the old compact did, amicable relations with the sister denomination.

One reason why some recent efforts to redistrict charges failed was because their promoters forgot the lesson of history, which is that no rural and urban congregations ever constituted one charge permanently. Without a single exception, it will be found, that as soon as the city church becomes capable of self-sustentation, it shakes off its rustic comrade as an incubus. Nothing else could be expected. Since this has always happened, it is folly at this late day to make such ropes of sand. Hence our country congregations will not again submit to any combinations except among themselves. They believe that a charge, as well as any other organism, should be composed of homogeneous parts. But all reformations must develop from

within. Extraneous forces destroy more than they cure. Strangers cannot arrange our house for us. We are not ready for synodical bishops who would lord it over God's heritage.

But while it is granted that a better parochial adjustment is in many cases desirable, resulting if possible in each congregation having its own pastor, nevertheless some of the reasons that are sometimes advanced in favor of it are arguments of straw. We hear it said, for instance, that more services would produce greater spirituality. This is rather a sinister implication and is to be resented. Spirituality is a very imponderable quality. What thermometer will register it for us? May not many services cloy as well as feed the religious nature? May not a few sermons, well digested, be of more value to the soul than so many when there is no time to ruminate over them? Where, then, is the proof that city Christians get ready for heaven more quickly than rural ones do? The fact is, both are too slow in the process of sanctification.

Sometimes it is also said that it were well to destroy the church in the fields and build up one in every village, so that all might have the gospel. But no souls are perishing for want of gospel privileges in any of our rural villages. Most of them get more pastoral attention than many city members do, while the unchurched are not as much neglected.

The zeal for changes would lead some men to the Jesuits' plea that the end justifies the means, but all good objects must be attained by right methods, else all will be in vain, *e. g.*, old men need not be sacrificed for new ones, nor old churches destroyed to form new charges. No lasting progress can take place, except by growth. The metamorphosis of the oak must be that of the Church. Then changes will be advancement. To this end nothing is so much needed as the constant outpouring of the Holy Spirit. The kingdom of God dare not be allowed to chrystallize like stones do. It is a living organism and must be kept in motion, not by man's power and wisdom from the outside, but by the dynamic operation of the Spirit from within. For this we must look; for this we must pray; to this we must yield. It is not the sun's fault, but the cav-



ern's, that it has no light and warmth. So it is to be feared that our congregations are inclined to shut out the only force which can properly decide its morphology. Be its form what it may, if only its content is from above, all will be well; it will then attain its high purpose.

There are some disadvantages in country work which always will be distasteful to a pastor. These, future re-adjustments may modify; remove them entirely, they will not. The rural pastor must travel about like a physician or agent. The time he kills in his buggy, as far as his books are concerned, is enormous in quantity. There is some compensation in the exhilarating ozone he takes in his long rides through the open air. But he also is frequently exposed to the penetrating, lung-chilling blizzard and the miasma of a cellar damp atmosphere. The automobile may prove a time saver to our generation, but the snow-drifts and swollen streams, muddy roads and biting winds will not so easily be overcome by science. The country pastor is apt to be far away from the nerve-centres of human movements, intelligence and civilization. His tastes, in consequence, must suffer much self-denial. The more cultured, the more lonely he will be. The compensation for this will ever be, if he is a lover of nature, that the flowers of the roadside and the sympathetic arcana of the woods will prove a sweet companionship. The simple, hearty, and unconventional life of human nature in the fields also is not without its cheer and consolation. As a rule, though his people may be rather inexpressive, very few men are more highly appreciated for their good work, than the rural vicar is. Hence, though, as said before, the tendency among many young ministers is, not only to drift, but even to hasten toward the city; many never spend all, or the greater part, of their lives in the country pulpit. Certainly there the dead-line is not so early noticed. But it must be confessed that this is not so much the case now as it was in the times of our fathers.

Som , if not all, the vices and crimes in the world at times reach the country or even spring up sporadically there. In some places epidemics of immorality are not unknown. We

can not claim, as we may seem to have done, that *per se* the country is holy and the towns sinful. Rustics have no monopoly of virtue. Perhaps, without pessimism, we may grant that certain forms of vice are increasing faster than the population. The world has been worse and certainly could again be worse than it now is; nevertheless the chief difference between ancient depravity and modern depravity is that the latter is only more refined. It is more beautifully veneered. Without doubt many symptoms at the end of the nineteenth century, such as the Boer War and the Coal Strike, proved that we were at least, just then, receding with an eddy of moral degeneration. We still hope that the ground-swell of the racial ocean is in the right direction. However, when once Antichrist will marshal his forces, if he indeed has not already done so, he will set up his throne in a city, perhaps in every city.

There is no doubt but that all in all the life of the woods and meadows is more favorable to virtue. It, at least, has been so. Dr. Muhlenberg, who, when he first came to this land, in 1742, of choice, took charge of rural congregations and died in their service, and whose writings furnish the best of pastoral theologies, took note of this virtue-fostering environment. He says, "This is especially noticeable in the country, that we frequently observe very special and welcome signs of grace (in the children) when the parents have anything good in them and give evidence of it, and also take care of their young ingrafted branches, and water them with the word of God. An outward help thereto is, that people do not live so near together, as in towns and villages, and the children are not so early enticed by wicked examples, if they are not neglected." (Halle Reports, p. 299).

In the rural districts there are but few lodge-rooms, clubs, dancing-halls, rinks, or saloons, to distract the mind and tempt the soul. The church is the great social centre of the community. The relations of men and women are sanctified thereby. From the cradle to the grave the sanctuary is the greatest institution with which the life-long peasant comes in contact. He is almost born at her altar and is buried in her



God's Acre. Hence the Church has more influence in the country than in the town. There she has fewer enemies with whom to contend. The street-car and the nefarious Sunday sheet do not disturb her devotions. Men spend their evenings at home, because there is no loafing rendezvous. Women are salutarily domestic, because there are no society allurements. The children grow up in an atmosphere of reverence. But how long will this bucolic state last? Perhaps after the magic spider, electricity, shall have spun the entire landscape with iron rails and copper wires, we shall have another story. The sewage of the metropolis may yet pour its poisonous slime into the idyllic lanes of the cottagers. But as yet the storied country lads still become the presidents of the nation and the ministers of the gospel, and furnish over fifty per cent. of the successful business men of the world. Therefore the limpid rills of Drumtochy must be kept sweet. There the greatest number of our church-members are reared and surely this is much.

The writer has tried to state the case fairly. Having had a sufficient experience, both in urban and rural pastoral service, he has aimed to treat both phases of our church-life justly. Yet he is deeply conscious of the fact that his generalities will not apply to every locality, and, hence, that his statements will not meet the approbation of every reader. As to the mere methods and accidents of a subject one may easily be too categorical. Natural or empirical bias may easily lead astray from the full truth. For instance, there is at this time a common cry that all city churches are over-organized. Yet in but few of them do one-tenth of the members attend the week-day prayermeeting, and in still fewer do one-fifth of them actively belong to any society in the congregation. So some of the antithesis of this paper may require a little modification, but in the main it is true.

But, with malice toward none and charity for all, enough has been said to encourage the weary toilers in the obscure corners of the field and to induce those who are on the more conspicuous heights to grant them an occasional word of recognition and appreciation for their work's sake. Let neither forget that

they are brothers, and that the Lord has need of all in the common work of saving the world.

By some of our ecclesiastical financiers the rural parish is disparaged, because of its meager money contributions. But other gains should also be considered. There are higher things than gold. For instance during 1903, in the York Co. W. Pa. Conference, composed of sixteen rural and fourteen city and town charges, out of 629 infant baptisms, the country districts furnished 360, of which the writer alone is credited with 126. The entire Adams Co. Conf. of the same synod, composed of eighteen charges, baptized only 311, and the whole Cumberland Co. Conf. only 191. During the same time the rural churches of the York Co. Conf., out of 701 confirmations, furnished 480, against 221 from the city and towns. Add to these figures the dismissals from the country to the city (seldom the contrary), these losses, in the writer's case alone amounting to about 600 in fourteen years, and it will appear that the church cannot afford to neglect this source of supply.

The following appreciative editorial in a late number of the *Lutheran World* is as rare as it is just:

"THE COUNTRY CHURCH.

"A very important department of the work of the church in the older States is the maintenance of the historic, but, sad to say, rapidly weakening country church. These churches are not directly the factor in the religious life of the nation and church they were 50 or 75 years ago. The drift of population from the farms to the cities and large towns has reduced many of these noble old congregations below the level of self-support. Yet, weakened as they are, they are almost the only source from which the ranks of the ministry are recruited. Let these old churches die out and our boards will plead in vain for home and foreign missionaries, for teachers and physicians to go abroad among the heathen, or into the destitute and darkened corners of the home land with the Gospel of light and healing. The success of these churches cannot be measured by the number of accessions to their membership, or the amount of their contributions to benevolence. If we are to understand



what their welfare means to the Church at large, we must take into account the character they are producing both to feed and enrich the life of the city, and to bear the sacrifice and burden of the Gospel ministry."

The present article has not been written in any querulous or censorious spirit, but with a desire to present a phase of our work to which periodicals have given but scant attention. The trolley lines and free rural delivery routes may modify the sharp lines of demarkation between city and country, but the church of wisdom and enterprise will not neglect any corner of the vineyard nor ignore its remotest worker. "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one."—2 Cor. 3: 7 8.

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## ARTICLE VII.

### THE OVERTHROW OF ANCIENT PAGANISM.\*

BY REV. J. S. BRAREN.

The two periods of church history to which the student must give the most particular attention are at the same time the most fascinating. The more thoroughly he investigates the inner history of these periods, the post-apostolic and the post-reformation Church, the more will he be charmed by the titanic strength and extraordinary vitality of the Christian Church. The rapidity with which the Christian doctrine spread in those times, in the face of a thousand difficulties, and in spite of violent persecutions, is marvelous. Engaged in such profitable study we cannot but glorify the Lord of the Church who in deepest humiliation boldly declared: The gates of hell shall not prevail against my Church. Not losing sight of the divine element which unmistakably entered into the generation and prop-

\*A synopsis of a recent publication by the eminent church historian, A. Harnack: *Die Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten*. Leipzig, 1902.

agation of the Church of Christ, thoughtful minds will analyze the various elements that contributed to the rearing of such an indestructible fabric.

The first factor that must be taken into consideration is Judaism. The synagogues in the *διασπορά* have not only been the *fontes persecutionum*, as Tertullian maintains, but they were at the same time among the most important antecedents for the formation and development of Christian congregations in the Roman Empire. The network of synagogues represents the centre and *radii* of the sphere of early Christian influence. The seed of the new religion, strewn as it was in the name of Abraham and Moses, found the soil already prepared in most places. Shurer in his history of the Jewish people shows, as might also be gathered from Philo, Josephus, and the Book of Acts, that Jews were scattered over all the Mediterranean provinces of the Roman Empire; that they were found in compact numbers all over Syria, Mesopotamia, Babylonia, Media, Egypt, and from Africa Proconsularis to Mauretania. They were numerous and powerful in Spain, in Southern Gaul, and also in Rome and South Italy. What led to the dispersion of the Jewish nation is generally known. That the Jewish religion, cut away from temple, priesthood, and altar, and embraced by Greek philosophy and pagan syncretism, became largely modified, cannot be gainsaid. Strange to say, this religion which erected such formidable barriers against all other creeds was at those times busily engaged in the expansion of its doctrines. It was a matter of pride with the Jew to possess something worth conferring upon the world, something of vital interest to all humanity. Forthwith he endeavored to establish his sturdy monotheism, and on this faith in the One God to ground the adherence to his moral law. The reasonableness of these postulates must have appealed particularly to the learned. The Jewish religion extolled to the plane of a high-minded philosophy by Philo, Josephus and others, cannot but have been of great attraction to the thinking mind. In the New Testament we frequently meet with proselytes, *φοβούμενοι, σεβόμενοι*, Greeks and Romans who worshipped with the Jews, and with them



were edified by the reading of "the oldest book of the world," and followed its mandates more or less. Besides the compact organization of Jewish congregations in the *διασπορά* together with the much coveted civic equality bestowed upon it, made the adherence to this *religio licita* highly advantageous.

Another element which made possible the rapid expansion of Christianity was the Hellenizing of the Orient, and even partly of the Occident; which, beginning with the days of Alexander, continued into the fifth century of our era. The upshot of this situation was a relative uniformity in language and thought. And since the new religion almost immediately became allied to the Greek language and spirit, it could avail itself to a considerable extent of the advantages herein offered. Neither dare we omit another conspicuous element of success, namely, the political unity of the people that were held in sway by the powerful, but peaceable sceptre of the Roman world-monarchy, and a moderate security of social life, hereby superinduced. Under such an order of things commerce flourished; highways both on land and sea brought together a vast populace; the races were mixed; ideas were exchanged. Thus the Church found its way paved; and all these means were at her disposal. The fact of the *orbis Romanus* on the one hand and a ubiquitous philosophy on the other, in the course of time inaugurated and accelerated the theoretic and practical construction of the essential unity of the human race, and of concomitant human rights and duties. These were soon to be formulated in an enlightened system of legislation, the *jus Romanum*, which in its most important features needed not to be denied, but to be rather maintained by the Church. This gradually led to a decomposition and democratizing of an effete society; to the final effacement of the distinction between the *civis Romanus* and the provincial, Greek and barbarian. Such equalization of the estates, amelioration even of slavery, no doubt prepared the soil for other new formations. Moreover, it cannot be denied that for some reason the age was craving for a revelation of the divine, and with favor looked upon the influx of novel religious ideas. The demand was there. And the gratification for this

demand was largely to be supplied by the Christian religion. Thus we are led to diagnose the more intensive conditions for the universal growth of Christianity.

A decisive presupposition for the propaganda of this religion is to be found in the contrast *per se* as between Monotheism and Polytheism. Polytheism was mainly a political religion. That form of monotheism upheld by Judaism was more of a narrow, tribal religion, and hence not understood by the large masses. Still it was tolerated, since their God was looked upon as one of the many national deities. With the second century this form of Monotheism steps completely into the background, and Christianity becomes its more aggressive vindicator. Of course, the potent wand of Cæsarism continued to uphold the life of a toppling polytheism as long as possible. But philosophy, ethics, education, and the critical spirit of the age had long exposed its ridiculous mythologies. The *οἱ πολλοί* having their attention drawn to the inherent deceitfulness and viciousness of their gods, drew their own sweeping inference: Lending a ready ear to the burning array against idolatry, they were led into the camp of monotheism. As has been mentioned before, toward the close of the first century, a revival of religious consciousness was generally experienced by the Greek-Roman world. It made itself felt in various ways; first by the attempted restoration of ancient practices and then more pertinently, by the reception of Oriental cults, rites, speculations and ideas. Gnosticism is merely one phase of this syncretism.

Jesus Christ himself came barely in contact with the non-Jewish world. His mission was "unto the lost sheep of the house of Israel." To those of Jewish descent that were attracted to him he expounded the doctrine of the new dispensation, the plan of salvation. Here, in the land of the Jews, he established the religion that is based upon the great mercy of the heavenly Father as revealed in his Son. After the disciples were convinced of his resurrection they applied themselves with burning zeal to the preaching of this evangel. Still, for a decade or more they remained at Jerusalem making only brief excursions into the borderland. The cause which we now call



foreign missions was at first sedulously eschewed by the Jewish Church, and became a very rock of offense to the more legalistic and Judaizing members. From the number of the Greek speaking Jews of the diaspora who on the whole were more liberal and less given to a strict observance of the letter of the law, came the men who like Stephen, Philip, Barnabas and Paul by word and deed prepared the way for missionary work among the uncircumcised. The conditions on which these Christians, as they were now called, should be recognized, were stipulated by a joint conference of the apostles. Paul, the Pharisee, though himself reverently clinging to the temple, was the man who effected the overthrow of the Jewish religion, who uprooted the gospel from the soil of Jewry and transplanted it upon the wider field of humanity. No wonder that at once the re-action of Judaism set in. Wherever they could, they checked the work among the heathen. In several places they instigated the rabble and the authorities against Paul. Systematically they invented terrible calumnies against Jesus and his followers; and they were either direct or very indirect accessories to most of the latter bloody persecutions. At all events, the process of the complete separation of the two religions was hereby accelerated. The sequel of all this in respect to the Greek Christians was a growing conviction that their religion represented a new creation; that they were not second rate proselytes, but rather the new and true people of God. Furthermore, it brought about a fact worthy of our attention, viz: that the religion of Jesus did not sink its roots deeply into Jewish, nor any Semitic soil. There must be something in the nature of this religion which is more germane to the liberal Greek spirit. The ruthless mandate was henceforth forced upon this religion in its tender infancy "to get out of her country, from her kindred, and from her father's house" unto lands that should be shown unto her. Mohammedanism was born in Arabia, and has ever remained an Arabic religion. But Christianity almost immediately after its appearance was forced out of the nation from which it had sprung.

It now behooves us to analyze the secret of attraction which

manifestly lay in the Christian preaching, which attraction was so deeply experienced by the Gentile world at large. This religion was simplicity itself, and could be stated in a few sentences, but at the same time was so deep, so rich, as to stimulate all thought and meditation. It was new and yet old, perspicuous as well as full of mysteries and problems, at once transcendental and empirical in its nature. It was a doctrine, and yet no doctrine, but a *habitus practicus*; a philosophy, and again something entirely different. This *complexio oppositorum*, this mysterious simplicity may have won large numbers. The one was illumined by one radiation of light, whilst the other was attracted and effected by an emanation from an opposite source. The general theme of the missionary sermon seems to be stated in 1 Cor., 12:2: "Ye know that ye were Gentiles, carried away unto the dumb idols, even as ye were led; and in 1 Thess., 1, 9-10: "Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven whom he raised from the dead, even Jesus which delivered us from the wrath to come." This typical subject admits of the widest variation. Objectively and positively, it is the message of the one God, the spiritual, the omnipotent, omniscient and omnipresent Creator of heaven and earth. Again, it is the gospel of Jesus Christ, the Son of God, who came from heaven, suffered and died for the sins of the world, who rose again, ascended into heaven, sent down the Holy Spirit, sits at the right hand of the Majesty on High, and who shall come again for the last judgment. It is the message of that salvation, brought about by Jesus the Saviour, which embraces the delivery from sin, death and the devil, and the free gift of everlasting life. Objectively and negatively, it is the proclamation of the non-existence of other gods, the protest against idols, blind fate and atheism. Subjectively, it is a statement of the futility of all sacrifices, temples, altars, and cult of human devices, and the proclamation of the worship in spirit and in truth, of holiness, continence, of brotherly love and of the unshaken faith in the resurrection and the glorious life to come. The one living God, the Creator, Jesus the *Soter*, *encrateia*, *anastasis*, to-



gether with a brief christological Kerygma, are ever-recurring points of the new preaching. We know from history that from the very beginning the doors were opened widely to σοφία, σύνεσις, ἐπιστήμη and γνῶσις. To the invariable speculation on θεός and κόσμος and ψυχή was added that on ἐκκλησία. The main knowledge and confession of the masses largely consisted in the εἰς Θεός and κύριος Ἰησοῦς. Through Hippolyte we hear of the ignorance even of the bishops. Tertulian speaks of *idiotæ quorum semper major pars est*. The apologists probably refer to an earlier period when they mention again and again, that even "artisans and slaves and old women can give a good account of their faith in God, and do not believe without being able to give proof for what they believe." The religion of Jesus is preëminently the religion of redemption. The Saviour calls himself the physician who has come for the benefit of the sick and suffering and sinners. In the world where this gospel was preached, religion was a prerogative only of the whole. Their deity desires none but pure and healthy devotees. The sick and the sinner are given over to the demons of darkness. They may see how to regain health of body and soul, but not before that will they be welcome to the gods. Naturally the large number of those in want of comfort, strength, purity and salvation were drawn to the new religion. But Christianity also taught that no one was in a healthy, normal condition; that all men are sinners; that the human soul is sick, and even from birth it contains the germ of everlasting death and corruption. Moreover, it taught that "the kindness and love of God our Saviour toward man appeared and saves us, not by works of righteousness, but according to his mercy, by the washing of regeneration and renewing of the Holy Ghost." Hence Baptism was soon regarded as the *aqua medicinalis*, the panacea for sin-sickness, and the Holy Eucharist as the pharmacon of immortality. This aspect of religion may have been presented in some cases to the extreme of dulling the æsthetic or moral sense. It is sound pedagogism after having dwelt upon the demerits of the past

to point out new ideals for the future. Origen and his school especially did not neglect this.

"I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." These words of Jesus for many generations have been so resplendent and effective that the Christian sermon might well be called the preaching of love and charity. Jesus himself exemplifies this love in his life. He teaches his disciples to address the Almighty Creator as "the Father of all mercy and the God of all comfort." And with words of unmistakable ring they testified that God is Love. The new language that has been put upon the lips of Christians is the language of love. And it was more than language; it was power and deed. They regarded each other as brothers and sisters, and acted accordingly. We have testimony from heathen lips which shows that the word of Christ has been amply fulfilled: By this shall all men know that ye are my disciples, if ye have love one to another. The religion that unites man to his God also maintains the solidarity of the race, and the common brotherhood of man. This tenet gives rise to the many social and practical features of the faith. It moves in its real element when it spiritualizes the unconquerable trend of man toward man; when it elevates the various social coalitions of man; when it reforms the present socialism of clashing interests and class struggles to a consciousness of a common cause and spiritual unity. Paul clearly saw this ideal and gave it jubilant expression in his epistle to the Ephesians. He looks upon humanity as the body of Christ, in which every member is necessary for service to other members. In hours of highest exaltation we find him, as he looks upon the Church of much weakness and imperfection, as it were preëmpting the evolutions of centuries. The appeals to alms-giving were constant and various, as we may gather from the group of such as were supported. Preachers, deacons and teachers were "worthy of their hire." Widows and orphans were most tenderly cared for. The sick, poor and aged they had "always with them."



Prisoners and slaves were looked after. The deceased of the poor were given Christian burial. Those visited by special calamities were helped. Hospitality was exercised. Needy sister congregations were assisted. And that charity was not misplaced we may learn from the splendid organization of this work. And though probably "the dignity of labor" and its high gratification in itself was not taught, the duty to work was constantly inculcated. That such various eleemosynary functions made a deep impression upon heathenism we may infer from the feeble, vain and spasmodic attempts on the part of the pagan established church to imitate this example, and thus to deprive the Christians of their mightiest weapon, brotherly love.

However, Christianity did not exhibit itself before a heathen world merely as the gospel of salvation and the religion of love, but also as the religion of spirit and force, of moral purpose and sanctity. We can only summarize the manifold tokens of the manifestation of the Holy Spirit. God speaks in visions and dreams to his missionaries and directs them to carry out his purpose. At the services sudden awakenings occur. On all sides, with elementary force, breaks out the question: What must I do to be saved? Different charisms are meted out by the Spirit to many of the converted. Such are the gift to prophecy; to extemporize hymns, psalms, prayers; to heal the sick; to exorcise demons; to exhort or write in ecstasy; to be "caught up and hear the glories of paradise." Howbeit, instances of this order were the exception. The Spirit is revealed more generally by stimulating the moral and religious faculties; by supplying a heroic faith, an exalted love, the gift of teachership, and many other charisms which all tend to edify and increase the congregations. This latter is at all events to be the criterion of such phenomena. Moral regeneration has from the first been the foremost postulate of the Christian religion. The most rigorous statutes governed the newly formed congregations. They seemed to realize that as soon as they tolerated immorality they would cease to exist. It was especially the war against carnality, fornication, adultery and unnatural vices that was waged most vigorously, but mammonism in its multi-

farious forms and untruthfulness also came in for its share of merciless castigation. That such an exalted morality was general, appears not only from the acts of the martyrs, but from writings of heathen, who pay the most glowing tributes to their morality. (e. g. Pliny, Lucian, Epictet, Mare, Purdus and Galenus.) Even Celsus, their most desperate enemy, does not dare to deny this lofty standard. That heavenly perfection was not attained goes without saying; yet the very exceptions tend to establish the truth. It is remarkable how skillfully this man Celsus has distorted Bible doctrines in order to put up a case against the Christians. One of the most subtle arguments he uses attempts to prove how irrational a religion Christianity is: a religion fit for fools and ignoramuses. He must have had an extensive knowledge of the Scriptures, at any rate sufficient to twist such passages as I Cor. 1, 17; II Cor. 10, 5; Colos. 2, 8. We are not ready to dispute with him that many of the missionaries and teachers lacking a thorough education may have made more of "foolishness of preaching" and of blind faith than was absolutely necessary. But this was by no means a symptom of the common state of affairs. Paul desires a *λογικὴ λατρεία*, and affirms: *Λαλοῦμεν Θεοῦ σοφίαν ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην*, and discloses "the depth of the riches of the wisdom and knowledge of God." Besides, there is "a cloud of witnesses" who rejoice in the intellectual perspicuity of their faith; who look back upon polytheism, their former condition, as darksome night, and now salute the bright Sun of Heaven. And well they might be pleased; for although Christianity offers divine revelation, it also contains the pure and true philosophy. The masses craving for authority were evidently satisfied to submit themselves blindly to the guidance of the leaders of the Church. Moreover, that human instinct, which demands the mystical and miraculous, also recognized and found its complement in the sacraments and symbols believed to possess mysterious powers. The Christian religion with its impressive rites and sacraments that conferred grace appealed to the people then as now. As it is said of Paul that he made himself all things to all men that by all means he might save some, so



may it be said of the Christian religion that it completely adapts itself to the varying phases of human life, richly supplying all needs.

This religion was also represented as the completed Judaism, the reconstructed ancient religion, "the chosen generation, the royal priesthood, the holy nation and peculiar people," the true Israel whose king, Jesus the Messiah, ere long would come to complete his work. Such a conviction tended to give the confessors of this faith a historic political consciousness than which none could be of more comprehensive importance. Whether living or dying, they were sure of the citizenship of the world to come, of participation in the post-resurrection bliss. Although Christianity never was a book religion in the sense of Mohammedanism, yet it is evident that the Bible to a wonderful extent was a fosterer of the Christian propaganda. This claim applies more specifically to the Old Testament. What religious book could compete with it? How overwhelming must have been the impression upon Greek and Roman, upon intelligent and untutored, on the reading of this book. Notwithstanding the absurd and paradoxical contained in a few passages, it still presents a compendium of inexhaustible wisdom and of deepest mysteries. It is a very literary cosmos, twin and peer of the former.\* The powerful language of the prophet and psalmsist fascinates the man acquainted with Greek rhetoric and philosophy. The very first page of the Bible, the account of creation, how infinitely superior to all previous cosmogonies and school conceptions! It does not resemble a common myth, nor is it like any philosophy; surely, God alone could have conveyed such information. Again, the decalogue, the sum and substance of all morality, intensified and spiritualized only by the Sermon on the Mount! and withal a sturdy Monotheism coined upon every page and line of the Book! Prophecy also is enrolled in its contents, prophecy which actually has been fulfilled, as the gospels clearly prove. Thus the Bible becomes the book of the accomplishment of divine promises tangibly entering into every-day history and life.

\*Tatian, Orat. 29.

The apostles, prophets and teachers were not the only missionaries on whom the extension of this religion devolved. No, every confessor became busy in its propagation. They were anxious to "let their light so shine before men that they might see their good works and glorify their Father in heaven." The well-known axiom, the blood of the martyrs is the seed of the Church, was no mere phrase. The Church was indeed a city set on a hill, that could not be hid. The moral life of individual Christians alone was a powerful aid to the cause. To-day we might not be attracted by the austere character of the life of these brethren. But times were different then. A mighty revolution is not effected by complaisant conventionalism. Their object was the eradication of polytheism and the flagrant immorality of the day. The unworldly spirit, largely encouraged by rugged preaching, frequently led to asceticism and to a yearning after the crown of martyrdom.

Eminently successful as christianity was in the final overthrow of paganism, yet it cannot be denied that in the course of time elements of heathenism were absorbed by it. It came to possess a powerful priesthood with a pontifex maximus at its head. And no sooner had this graded hierarchy demonstrated its mighty influence over the masses, than the time was ripe for it to be recognized and patronized by the state as one of the most powerful mainstays of Cæsarism. Since that day, has not such a religion been the petted child of kings and governments? At the same time her faith had become corrupted. The gods of heathenism departed, but to return in a different disguise. The classic idols, the lares and penates having been dethroned, saints began to occupy their accustomed niches, and were looked upon and invoked as demigods. Holy places were devised for special cults. Miracles, so called, were multiplied. Amulets, relics, scapularies were coveted; sacramental mysteries were added. That religion which, once so spiritual, had fought the material, now became materialized itself. The world had been killed by her only to be resurrected to assume more hideous forms. Mutilated that we can hardly recognize her virgin comeliness, her pristine form is still hidden under her



disfiguring frocks. What gave her the victory over paganism was however not her syncretism, not her adaptability, but her preaching of the living God, the Father, and of the loving Saviour, Jesus, the Messiah.

Centuries roll on, and her true image becomes still more blurred. But in the fullness of time she shall be stripped of her syncretistic shrouds, and "her youth shall be renewed like the eagle's."

This regeneration takes place at the time of the Reformation.

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## ARTICLE VIII.

### TENDENCIES OF THE TIMES.

BY REV. G. C. H. HASSKARL, PH.D., D. C. L.

We desire to make an exegetical exposition of Rev. 3 : 15-16, the subject matter of which is dictated by "Thé amen, the witness, the faithful and true"—and contains a fearful rebuke pronounced upon one of the seven churches of Asia Minor—the congregation at Laodicea, which was the mother church of sixteen bishoprics ; and yet, at the time of this warning here had become notorious for its irreligion and commercialism. A literal translation and exegeses of the same reads as follows : "I know of thee." This has reference to "tou theou" of the previous verse 14, where God is represented speaking also as "the beginning" of all creation, and here concerning "the works" of all the Christians residing in the city of Laodicea. Since God personally has dealings only with personal, rational beings, and accordingly, with such only who are morally accountable to Him, the inspired penman continues, "that thou art neither cold nor hot," and ends by saying : "I wish thou wert cold or hot." God is addressing here a people not devoid of affections, feelings and ideals,—primarily the Christian congregation at Laodicea, and through this congregation its every citizen whose very habitation hung in scales,—but apparently to no effect, for all continued in their ungodliness and service

of mammon; and accordingly, they were insensible to everything religious and truly spiritual, of God and for God. Thus weighed and found wanting,—why wonder then that by understanding “ophelon” not as an indeclinable particle signifying “I would,” “I wish,” but as a neuter participle of the second aorist, the “messenger,” according to verse 14, would translate “ophelon,” by the Latin “necesse est,” by the English “ye must”—“ye cannot long remain indifferent” concerning your fate. Comp. Matt. 24. That is, the time had come in the history of this people and its city when a choice was to be made between Godliness and worldliness on their part. There is no such a thing as occupying neutral ground anywhere. Adam and Eve were obliged to choose between the two trees in the Garden of Eden. And it was because God knew that the Laodiceans preferred the vanity of worldly pursuits and enjoyments, that they were termed “lukewarm,” disconcerned—and consequently, the following fearful judgment is pronounced upon them: “I am about to vomit thee out of my mouth.” Truly, an awful prophesy concerning a city into which calamity was introduced already during the reign of Tiberius. And which in subsequent times became a Christian city of eminence, the see of a bishop, and a meeting-place of councils. The fate of Laodicea, though opposite, has been no less marked than that of Philadelphia. Laodicea, it was blotted from the world because it was “lukewarm,” and this in spite of the fact that it was loved, and rebuked, and chastened, but all in vain.

That there is a lesson to be learned by our times from what happened to the Laodiceans goes without saying. In fact, are not a few of the primary causes which brought rebuke and final ruin upon the city of Laodicea and its citizen, also undermining our age and the Christian Church of to-day? For, the age and the Church are not hopelessly apart. The place of the Christian Church is in the world as well as the sanctuary, upon the earth as well as in Heaven. Laodicea was wiped from the face of the earth—other cities and countries as well—because of the irreligion of its inhabitants.

Is it not because the world is in part thinking over the great



problems concerning mankind, of many ages and generations, that there is so much unrest in our times? That our age is confronted with some of the most potent of the problems, is of unparalleled scope, of extraordinary activity in every sphere and profession of life, in fact, has become the age of great nervousness—all this need hardly be wondered at. An age unlike all other ages, and in which men are possessed of the idea that they must be geniuses, that they must do something extraordinary. Accordingly, an age in which even violence is put for progress, and in which men are making attacks upon institutions and statutes of every order, in the hope that in the general ruins they may come on top. "Let things be new," is the watchword of the vast majority of humanity and to make things new is its resolve. And this by a people that would sweep away centuries of progress, and strip any and every country to the skin.

Never before in the history of the world has the clamor for war been so frequent, has the spirit of competition and of controversy been so rife, has the conflict of opinions and the hopes of men been greater, has the interests of the State and Church been more divergent than to-day. Why this divorced condition of affairs natural and spiritual? The magnitude of this struggle thus has become world-wide in its dominion, and in whose pathway of conquest the great armies of Europe, and the enormous wealth of America, and the wisdom of the world's greatest chancellors—these all together count for nought.

What, then, is the foundation cause of this fierce combat? To the world it is religion. It was this which caused Cain to murder Abel, caused the departure of Israel out of Egypt, caused the separation of the ten tribes of Israel from the house of Judah, and caused the return again of Judah from the captivity of Babylon, etc. Again, to Christianity, it has become the Church. In as far as she, the Church, has been instrumental in bringing men to Christ, from out of "darkness into the light" through the means of Grace, by wielding the "sword," and thus in separating the "goats" from the "sheep," and contributing toward the establishment of "the kingdom

of God " in the world. Has it not virtually come to this in our days of drifting as in the days gone by of Laodicea ; if one will look only a bit deeper into the motive power of things secular and of interests sacred. The churched and the unchurchd alike are fast beginning to inquire: Is religion at all necessary? How much of true religion is there to be found in the professedly Christian Churches of to-day? What position should the Church universal occupy in the social and political life of every nation? Or, cannot the world dispense altogether with that institution, better " Body," called the Christian Church? This, is it not the very animus of the Laodiceans who sought to defy God, and annul His every prophecy concerning their destruction by continuing in their ungodliness and selfishness? In fact, there is no question which has become more confounded than that of the Church and her special mission in and to the world, there is none that has ever been defended with more bitterness and greater passion, none that more truly threatens the peace of the world to-day. Is it not the Church and those who profess to have been christianized through her—because of the Church's missionary work, her educational institutions and land possessions, and finally, the ideal of commercial expansion of a Christian nation of to-day, that has brought about the war in the Orient at this hour? The fear of a general war—is it not this, that has caused the grand chancellors of Europe and America alike to cry for " peace " and to advocate " arbitration " for the past quarter of a century.

Whilst the majority doubtless are cherishing the opinion that the indecision and uncertainty characteristic of many of the generations of the past were caused by the rejection and the non-observation of that which God offered, and that consequently, many of the calamities of the past ages are to be charged up to those who have disregarded the " Decalogue " and condemned that which the Church has brought into the world ; yet, an intelligent examination into the origin of these discordant and heterogeneous influences at work for untold centuries will hardly attribute these to the world which loves " darkness " rather " than the light," but to the Church, to her nominal adherents especially, who in the Church's onward march through



the centuries has failed to emphasize the ethico-social with the same persistancy as she did the ecclesiastio-theological. Again, even in her endeavors denominationally from time to time to reduce "theology" to a science, has the Church not frequently gone wrong? And to-day "it is either anthropocentric with a pelagianizing anthropology, or theocentric with a Sabellianizing theology, or christocentric with a Nestorianizing or Entychianizing or Origenizing Christology, thus embodying heretical elements, long ago condemned by the Church in the very principles from which she endeavors to develop her system."

Was it not the Church of Rome that summoned Church Council upon Church Council, that attempted to rule emperors and empires, that brought persecution upon persecution, that caused the glorious Reformation, that empowered the Jesuits, that endorsed the Inquisition, that rent Europe in twain? Those are only a few of the doings of the Church of Rome which to-day has ceased to continue as a leaven in the world; in truth, is an enemy to the religion of the "Father's" love and of the "Redeemer's" peace.

On the other hand, whilst it cannot be affirmed of Protestantism that it was the author of controversies and wars such as the Church of Rome had caused in her attempt to merge what belongs to the province of civil order and civil obligation into what is the province of spiritual order and spiritual obligation—the sort of tinkering that some of the Protestant denominations also have gotten into of recent years. Yet, in reference to Protestantism in general, were not the frequent efforts on the part of some of the Reformers and their co-laborers, at one time to force the personal conceptions of the different doctrines and various usages of the Christian Church upon princes and people, and again, at another time, to completely ignore these differences in the hope to effect a union in the evangelical churches;—were these attempts not the shackles upon the hands and feet of the Protestantism of the past, and are they not even at this day? Is it not because neither the Church of Rome nor the Greek Catholic Church nor Protestantism neither are practically after truth, the truth as it is in Jesus

Christ, the whole truth as revealed in the Scriptures, that there are in every one of the great churches manifold divisions and wings, which could not and would not exist, and which could not and would not continue to grow daily, if all the churches were right at heart, and practically and truly anxious to be a unit in fundamentals and non-essentials dogmatically according to the Scriptures. Brethren! is there not sufficient truth in the foregoing, sad facts for us all seriously to ponder and pray over, especially for such as glory in the divisions of the Lutheran Church in this country, and frequently assail the Biblical conceptions and interpretations of her confessions?

For, while Protestantism in general and Lutherism in particular, were to become the embodiment, yea, together "the creator of all that is true and lovely, and great, the founder of free kingdoms, the mother of pure churches," yet, it was thus that Protestantism became divided against itself and its divisions were made possible. That dead orthodoxy, the all in the letter religion without the Spirit had its origin, that rationalism, the all in the head religion without the heart became so potent, that pietism, the all in the heart religion without the head was born, that unionism, the all in the world religion of the preaching of conversion and love only, without the necessary individuality, the necessary use of the sacraments, the necessary doctrines of repentance and regeneration, the necessary "household of faith" in *realiter*; these are some of the *isms* which have proved a curse to the "particular churches," held and kept them apart in Protestantism unto the hour. True religion sighs for a unity in doctrine, but religionism pants for ununionism in fellowship, which lowers the distinctive doctrines of Protestant confessions to purely human opinions.

One truly is tempted to inquire: Why is it, that men have ruled over dynasties for ages upon ages in the world's history, and yet, that Jesus Christ, the *God-man*, the Prince of Princes, does rule over the "few" of the "many" that have been "called" from the very beginning of history? Why the "few" only that truly call Him "Lord" in *all* the centuries of the world's now? Is it not because of the manifest spirit of disobedience which



was the cause of the dispersion of the people of Israel, the cause of the destruction of its city, and the cause of the dissolution of its country, as much so as that of the citizen of Laodicea and its city and its country? Is it not because of the dominant spirit of sectarianism in the early Christian churches to whom proselyting had become a disease, as much so as it is to many of the sects of to-day? Is it not because of the demoralizing spirit of unionism since the Reformation era unto this present among not a few of the churches to whom this idiocy ultimately means dismemberment only; that Christendom has been hearing all along so much of the "many members" and so little of one "Body," of which Jesus Christ is the only "Head," and to which the Scriptures by the Scriptures become its sole chart and compass for time and eternity? There must be a homogeneous aggregate.

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## ARTICLE IX.

### THE RISE AND DECLINE OF PURITANISM IN NEW ENGLAND.

By J. LUTHER SIEBER, A. M., B. D.

Nothing gives such inspiration, kindles such enthusiasm in the heart and mind of the man who loves progress, as a sojourn in the New England States. As we walk through the classic halls of her great universities, which in the last century have given to the world almost three thousand authors, orators, philosophers and builders of states; as we note the progress and reform of her cities, the learning and intellect of the people, and the Church of Jesus Christ standing prominently in the center of every city and town, the question comes to us, What philosophy, what complex system of ideals, what varied circumstances and experiences have brought forth this land of universities, this land of new ideas and great men?

Upon reflection and investigation we will find at the bottom of all the advance made in these States that moulding power

and influence known in history as Puritanism. Let us then go back to Old England, see the birth of Puritanism, watch it as it grows, behold it in its sturdy manhood and study the footprints which it leaves in the sands of New England.

Without hesitation we place the English Puritan among those great types of character that have left an indelible impression upon modern history. Macauley speaks of them as perhaps "the most remarkable body of men the world has ever produced." Hallam says: "The Puritans were the depositories of the sacred fire of liberty." Hume writes: "The precious fire of liberty had been kindled and was preserved by the Puritans alone; it is to them that the English owe the whole freedom of their constitution." Carlyle says, in his *Introduction to the Letters and Speeches of Cromwell*: "One wishes there were a history of English Puritanism,—the last of all our Heroisms. Few nobler Heroisms, at bottom perhaps, no nobler Heroism ever transacted itself on this earth."

Before tracing the history of the Puritan, it may be well to look at the meaning of the name Puritan and see the difference between Puritan and Pilgrim. It has been generally recognized by historians that however much the Puritan and Pilgrim are similar in principles and purpose, yet there is a sense in which they have an altogether different tendency. The difference is like that of the Republics of ancient Greece. They differ as did Sparta and Athens and Corinth. The greatest difference is found in their relation to the Church of England. The Pilgrims were Separatists. They severed themselves from the "mother Church" and would establish a Church according to the dictates of their own conscience. But the law sorely pressed them, and they fled to Holland—the land of the free—during the dark days of England. Remaining there for several years, during which time they imbibed ideas of liberty and self-government, they sailed for America and landed at Plymouth in the year 1620. The Pilgrims were mostly a common and sincere people. The first Governor of Massachusetts says: "They were not acquainted with trades, nor traffic, but had been used to a plain country life, and the innocent trade of the hus-



bandry." The Puritans on the other hand were non-conformists. They remained in the Church and claimed their right as members. But they refused to conform to any practices—whether in Prayer Book or not—which they regarded as evil or tending towards the superstition of Rome. The Puritans were persons of comfortable circumstances in life, of good education and of high social standing in England. It is related that when the ship which was bringing them to Salem was leaving the port of England, one of the Puritans exclaimed: "We will not say as the Separatists were wont to say, farewell Babylon, farewell Rome; but we will say, farewell dear England, farewell the Church of God in England. We do not go to New England as separatists from the Church of England, though we cannot but separate from the corruptions of it; but we go to practice the positive part of church reformation, and to propagate the Gospel in America."

We are now ready to look at the history of Puritanism. It is within the scope of this article to examine the chief characteristics of Puritanism only. We must step from mountain peak to mountain peak and leave the hills and valleys untrodden.

The history of English Puritanism is really the history of the Protestant reformation in England. We can say that Puritanism began with John Wycliff in the year 1324. He can be called the forerunner of Puritanism. Like all great men he was a scholar. In his broken-down body dwelt a mind of great capacity, a restless and indomitable spirit and a conscience which could proclaim to the unbelieving multitudes, "I believe that in the end the truth will conquer." His protests were against the practices of the Church rather than against their doctrine. He denied the doctrine of transubstantiation. He believed in a simple service and loudly denounced the multiplication of rank in the clergy. His greatest work was without doubt the translation of the Bible into English and his defence of every man's right to read it. Had Wycliff lived one hundred and fifty years later he would have led the Reformation in England as Luther did in Germany. But he died in 1384, and his followers, called by their enemies Lollards—vain babblers—were without a

capable leader. Nevertheless Puritanism was born, and we will see how, as the years rolled by, it waxed great and powerful.

When Elizabeth came to the throne in 1558 two acts were passed which brought Puritanism formally on the stage of history. These acts were the act of Supremacy and the act of Uniformity. By the act of Supremacy "the queen was declared to be the Supreme Governor of the Church, authorized to nominate all bishops and to correct all heresies. All those who held benefices or offices were required to take the oath of Supremacy, avowing the queen to be the only Supreme Governor within the realm, in all spiritual and ecclesiastical matters, as well as in temporal." The act of Uniformity provided "the Book of Common Prayer should be used in all public religious services, and any minister who should refuse to use it, or who should use any other rites or forms than those set down therein, should forfeit his salary for one year and be imprisoned for six months; and for the third offence should be imprisoned for life." The Puritans were as yet the minority, but they were a minority of brain, of conscience and of might. They determined they would never accept those things in the Prayer Book which seemed to favor the error and the superstition of the Church of Rome. These acts were not executed very severely at first. But when in the year 1564 the Court of High Commission came into existence, such men as Miles Covardale and John Foxe were sent to prison. For fifty years the court hunted down all those who were called "religio purissima." All private religious exercises were broken up. It reminds one of the persecution of the early Christians. Many brave men died the martyr's death. Yet the more the persecution the greater became the persecuted. When Elizabeth died the English Parliament was Puritan.

There is one event in the reign of Elizabeth which we must not fail to notice. February the 8th, 1587, the stroke of the headmen's axe severed the head of Mary Stuart from her body. It was done by command of Elizabeth, Queen of England. Remembering that Mary was an anointed queen and a devout Catholic, this meant England had put away Catholicism forever,



and there was no such a thing as the divine right of kings. When the executioner's axe struck the block, it announced to the world a great victory for Puritanism. It was a sorry way to gain a victory, but the triumph was on that account no less complete.

The reign of James I. marks an intervening period. The reigns of Elizabeth and Charles I. greatly overshadow the twenty-two years during which "the greatest fool in Christendom was masquerading on the English throne." The reign of James I. is important only as marking the time when the first settlements were made in New England. The early New England settlers were men who had been trained in the conflict of England. And seeing nothing in the reign of James to give them hope that England would ever become Puritan, they sought to find a land beyond the sea. When Charles I. came to the throne in the year 1625 the battle for supremacy was begun in earnest. On the one side were the Puritans represented by Parliament; while on the other side was the High Church party represented by King Charles, the Duke of Buckingham and Bishop Laud. We all know the results of this battle. How in the first twelve years the King, dissolving Parliament and ruling with a high hand, seemed to have the best of the battle. But then came the Long Parliament, the death of the enemy and the full growth of Puritanism in England. Now this English Puritanism had its full growth in New England. As we have already said, many, despairing of ever obtaining their rights in England, sailed over the sea to New England, and there in the wilderness worked out their ideas of Church and State. The best representatives of colonial days in New England were the ministers. Many had suffered persecution under Bishop Laud in England and had been driven from their parishes after many years of faithful service. They were moulded by persecution and were in sympathy with intense Protestantism. Many had gone to Geneva before their journey to America, and there had come under the influence of Calvin's teaching. They were men of one book—the Bible. They regarded this book as the only rule of faith and practice. They

felt at all times the presence of God in the world and their responsibility to Him. The early New England ministers were also men of great learning, men of thorough education and culture. The most of them were graduates of Oxford and Cambridge. Men like Francis Higginson, Samuel Skelton, Roger Williams and Thomas Hooker. Living in the wilderness they produced systems of theology, books and pamphlets, and they have left to their memory great monuments in the universities of Harvard and Yale.

Yet these early New England fathers were limited by their environment. They lived in times of conflict. Their necessary fidelity to the truth made them above all else positive men. Such men are likely to push to extremes, and the ministers of New England were no exception. They would have no public reading of the Scripture without an exposition, because they wished to guard against a tendency to formal and perfunctory service in public worship. They would have no prayers at funerals because that would suggest prayer for the dead. The celebration of marriage was always by a magistrate, because the Roman Church had elevated marriage to a sacrament. There was a strong prejudice against observing the feasts and fasts of the Church. Suffrage was limited to members of the Church. In many things we say they were fanatic, but strange to say it is only through so-called fanaticism that the world makes progress.

The greatest gift Puritanism gave to New England was the right of private judgment, the source of most of the progress of modern times. John Fiske calls this rationalism, and he says: "The consequences of this rationalistic spirit has been very far-reaching. In the conviction that religious opinions must be consonant with reason, and that religious truth must be brought home to each individual by rational argument, we may find one of the chief causes of that peculiarly conservative yet flexible intelligence, which has enabled the Puritan countries to take the lead in the civilized world to-day."

Another gift of Puritanism to New England is found in the family and social life. Green says: "Home as we conceive it



now, was the creation of the Puritan. Wife and child arose from mere dependence on the will of husband and father, as husband and father saw in them saints like himself, souls hallowed by the touch of a Divine Spirit, and called with a divine calling like his own. The sense of spiritual fellowship gave a new tenderness and refinement to the common family affections." When we look into the family and social life of these New England settlers we must admit the truth of this statement. For where can we find better love-letters than those of John Winthrop to his wife? Where can we find a more beautiful picture than the *Courtship of Miles Standish*? While Mr. Longfellow undoubtedly gives a high poetic coloring to the poem, yet it is a true picture of the spirit of the Pilgrims and of their way of living in the year 1623. How real is the bashful captain—"a man not of words, but of actions," and John Alden, his youthful secretary, whom he sent to ask for the hand of beautiful Priscilla who was "alone in the world; Her father and mother and brother died in the winter together." Her reply, according to the best tradition, was, "Why so many words for the Captain and none for yourself, John?" And when John Alden had prepared his New England home and taken Priscilla Mullens for his wife, we read :

"Like a picture it seemed of the primitive, pastoral ages,  
Fresh with the youth of the world and recalling Rebecca and Isaac,  
Old and yet ever new, simple and beautiful always,  
Love immortal and young in the endless succession of lovers  
So through the Plymouth woods passed onward. the bridal procession"

There is one more influence of Puritanism which we must not fail to notice—the influence on religious opinions. The New England fathers were first of all Protestants. They had passed through the battle in England and protested against error and superstition as found in the Church of England and Rome. They appealed to the Bible as the one infallible rule of faith and practice, and claimed private interpretation of it. As consistent Protestants they gave great emphasis to the doctrine of justification by faith. They would not admit that there was any merit as a ground of justification in the best actions of the holiest men. They belonged to the Reformed

rather than the Lutheran branch of the Church, and so were Calvinistic rather than Arminian. They adopted the Westminster Confession and Catechism. John Norton, Thomas Hooker and President Willard wrote systems of theology. All were of the high Calvinistic type.

With the adoption of the "Half-way Covenant of 1662" the religious system began to change, swinging over from extreme Calvinism toward Arminianism. For a number of years the Church of New England was on the decline, and it seemed to good men "that the glory was departing from New England." But President Edwards wrote a "new theology" which brought a great revival and remains until the present.

Puritanism is to-day a thing of history only. In New England it reached its highest point in the middle of the seventeenth century, and began to decline with the adoption of the Half-way Covenant. It contained many good things, but it laid too much stress on those things, and forgot that there were other forces for good. It was not a well-balanced system. To-day the strict Puritanic law has given way to freedom of conscience; the long sermon and the doleful prayer of the meeting house to the proclamation of good tidings of good will to all men. The whipping-post is replaced by the modern jail. But the *spirit* of Puritanism still remains to quicken and enthuse the people of this generation. Puritanism has done a service which many cannot appreciate. It was the stern school master which brought New England to freedom and to Christ.



## ARTICLE X.

## THE UNJUST STEWARD.

BY REV. M. COOVER, A. M.

The parable of the Unjust Steward (Luke 16 : 1-9) has been the source of much difficulty to many Christians and commentators on account of its apparently low moral tone. The refined, pure, and morally sensitive, Jesus surely was not speaking words to be taken literally and plainly when He gives this parable, and so sincerely commends the conduct of a mercenary, calculating, dishonest, steward. So seemingly incongruous is this parable to teach ethical truth that Keim declares it never could have come from the lips of Jesus. But instead of this parable being taken to measure the ethical quality of Jesus, it may rightly be taken to gauge the moral capacity of the persons to whom Jesus addresses it.

The purpose of Jesus, and the means which He employs to effect it, when intimately viewed, will show the most delicate tact and superior wisdom of the Master. In the previous chapter the publicans and sinners were drawing near to hear Him, and the Pharisees and scribes murmured because Jesus received sinners and ate with them. To these fault-finders was spoken the parable of the prodigal son to show divine compassion for sinners and divine interest in them. After a pause Jesus turns from the captious Pharisees and addresses His disciples, not merely the twelve, but all the eager followers including these gladly attentive publicans and sinners. Many of the number were characters not too deeply conscious of fine moral distinctions, to whom a refined and carefully composed ethical lesson would have been dull and utterly unimpressive. Taxgatherers and social riffraff will listen to the coarse beat of the drum while they turn a listless ear to the church bell and cathedral organ. These hearers of Jesus were mercenary men calculating for profits and material satisfactions. Jesus must reach

them, and He knew how to do it. He must suit His remarks to His hearers and speak words which will imprint a practical lesson. To do this adequately He must not be too ethically refined, else His words will fall on anything but prepared soil. Habits of thought and feeling, social and business surroundings, must be taken into consideration for presentation of truth. Peter sees his mother-in-law cured of a fever without being deeply wrought in his feelings; but when Jesus causes him to fill his net with fishes where he knew there were none, his very soul was stirred. He not only saw his Master in divine colors, but saw himself as well, miserable and repulsive; and cried out, "Depart from me, for I am a sinful man, O Lord." Matthew was a taxgatherer, and for Jesus to pay His tax in Capernaum by getting a stater from a fish's mouth, impresses him so forcibly that he, the only one of the evangelists, makes mention of it in his gospel. Life, habits and surroundings are factors to be discerned by teachers. Jesus knew what was in men. He knew what they needed, and how wisely to give it. The morals of this parable are no measurement of the ethical capacity of Jesus. But it measures His wisdom of adaptation to men of lower moral feelings and apprehensions. Jesus wishes to teach his hearers the lessons of prudence and of beneficence, and their prudence has run in the avenues of mercenary calculations. Many are impost collectors and money-keepers, and need to be taught the best use of money. The hero of the parable is a prudent man of the calculating type and his methods are such as will catch the ear of the hearer and enforce the lesson. The conduct of the steward lacks good morals, but it is trenchantly edifying. The lesson takes the form of business calculation and makes beneficence the object of similar computation.

The fruits of the lesson, however, do not end here. The practice of beneficence will pass from calculation of rewards into the element of love, and outgrow the mercenary spirit. First get the lesson so deeply impressed that conduct will spring into the commended action. Get men to do, though the motive at first be low, then the quality of the deed will improve the qual-



ity of the motive. The Prodigal was impelled by hunger to retrieve his manner of life. Physical want and misery were the source of his penitence. Mere hunger could not save him, but it could start him on the right road to a salvable state. The disappointed host whose guests refused to answer his summons to his sumptuous supper was actuated by spite to compel sinners and scavengers of the alley to come in. The rich repast must not be wasted, and the host's chagrin must be turned into some kind of victory. The poor man whose guest came at a midnight hour had to act with shocking rudeness at the home of the selfish neighbor, and pound most immodestly on the door. The poor widow was obliged by a didactic purpose to be very bold and immodestly importunate before the unjust judge. These may be deemed quite indelicate actions and moral blemishes in the presentation of high ethical instructions. But delicacy of statement to incite to firm strong effort is often futile. Such methods tend to sentimentalism. To make men feel stirringly the mind at times needs to be sturdily shocked. Strong words and rude characters may offend dreamers, but offence is oft the incitement to action. The rudely bad are awakened and the delicately bad are shocked into thoughtfulness that matures in healthy action. A little spot will cause a washing and make the whole garment whiter, but it is the spot that brings about the whiteness. Certain means must be judged by the end which is sought. "It is not the freckle but the face that determines the complexion." Vulgar character in its contrast enhances the appreciation of the beautiful in morals.

There was a certain rich man whose circumstances were so affluent that he required a financial secretary or agent to conduct the business of his estate for him. The financial agent by his prodigality brought discredit upon his master and was accused to him of wastefulness in the resources and profits of the estate. Summoned hastily without any possibility of amendment of matters he appeared before his lord unexpectedly to receive deposition from his office. "How is it that I hear this of thee," exclaims his master, "give an account of thy stewardship; for thou mayest be no longer steward." The retention

of office does not depend on the account that is to be rendered. His deposition is assured and final. It is a precarious state to be plunged suddenly into, but the steward is equal to the occasion. He is as resourceful in expedients as he is wasteful in his habits. His promptness and tact in forestalling the consequent miseries of a deposed official make him the commendable character. His dishonesty precludes the possibility of getting another similar position. His reputation in business circles will be ruined. His soft-handed effeminacy makes him too tender to handle the agricultural spade, and his social standing makes him ashamed to become a beggar. His manner of life has been gentlemanly and somehow he must figure the same in society. What is he to do? "Eureka," he exclaims, "I have it; I will be a gentleman cheat." And he is not only prompt in decision, but energetic in action. He is no Hamlet to waver in conclusions and argue possibilities till no definite decision is possible. What course of cheating shall he pursue! Shall he alter the notes in hand, dishonestly enlarge the sums due his lord, pay his master the original amount and pocket the remainder? This would make him independent. He might extortionately enforce the collections of his fraudulent bills, reserving the excess, and make over to his lord a full and equitable account. Thus he could forestall penury, manual labor, or beggary, as well as the necessity of living off his friends. But this is dangerous. He might deceive his lord in the manner of reaching seeming equity in his accounts, but he cannot overpower the moral rights of his debtors who are large dealers and influential men. They know the rightful amounts due his lord and will not submit to extortion. The steward's only hope of escape from penury is by the exercise of prudence, and the cost of it shall be from the resources of the man who is best able to bear it, and at the same time possibly never come to know it. He will cheat his lord and make firm friends of his debtors. He calls them all hastily into his office and greets them magnanimously. He hands the first debtor his due bill and generously asks, "How much owest thou my lord?" He makes the debtor give expression to his debt to arouse him and make the state-



ment impressive, that the subsequent magnanimity of deduction in his bill may make him feel deeply grateful to the steward. The debtors as recipients of his favor need not think that they are parties to dishonesty, for the richness of the lord creditor, and the authority of the trusted steward, guarantee the act as a *bona fide* transaction of friendship and favor. The amounts of the two mentioned debtors are large, nearly a thousand gallons of oil, and fourteen hundred bushels of wheat, showing that they are not mere renters of farms whose rentals are changed, but large dealers, merchantmen, who buy from the lord whose great estate produces richly. The disparity of the deducted amounts in the bills of the debtors, 100 to 50 and 100 to 80, need not awaken the sense of inequity or inequality and arouse jealousy between them. The deduction may not be inequitable. Fifty baths of oil in money equivalent might equally balance the twenty cors of wheat in their monetary worth. Instead of the reduction of the bills, one from one hundred to fifty, the other from one hundred to eighty, manifesting partiality to the debtors, this feature shows real equity in the transaction and gives expression to the skilled management of the prudent knave. He must ingratiate himself with his debtors who are themselves prudent financiers, and for the steward to take cognizance of the circumstances of wealth, and grant a greater reduction to the one whose affluent position might assure the possibility of more future favor than the other could afford, is to mar the appearance of genuine magnanimity, and endanger the feeling of gratitude which he wishes to create. "How much owest thou unto my lord?" "One-hundred baths of oil." "Take thy bill, and write quickly, fifty." "How much owest thou?" "One-hundred cors of wheat." "Take thy bill and write fourscore." The disparity in number but makes an equivalence in value. The steward's promptness and skill as an appraiser of values, adds to the sense of appreciation on the part of the lord's debtors and confirms their respect for the magnanimous steward. "Write quickly," for it would be unseemly for a beneficent man to tarry pleasingly with his own magnificence, and he will be the more impressive *magnifico* if he seems not to desire it. It can-

not be that the steward recognizes degrees of conscience in his debtors and deducts just such an amount as will not awaken an overpowering sense of dishonesty in the recipient. He avoids every appearance of dishonesty, and his prudence skillfully covers every phase of the transaction. Nor could the bills originally have been but fifty and eighty and by the steward's fraudulence raised to one hundred. The debtors could not but have been aware of the change and the mere apparency of magnanimity which but covered a fraud would have embittered their feelings and made the steward's plan a failure. With all his knavery and unprincipled plotting the steward is preëminently the prudent man, the essential element in the parable.

The bad man will talk of his cunning with his dishonest friend and there is danger of the truth coming to light. Had the debtors been parties to the cunning of the steward the plot might have been marred by one of them becoming an informer, or revealing unwittingly the dishonesty of the transaction. The superior prudence of the steward must secure his lord from knowledge of the whole affair. Rumors of great favor and magnanimity on the part of the lord, without the minutia of details, will excite his pleasure when they come to his hearing, and not arouse his suspicion. But was not the lord cognizant of the whole matter, and did he not praise the unjust steward because he had acted wisely for himself? But which lord commended the steward? Most commentators put the words of praise into the mouth of the rich man. But is the lord, the rich man, going to praise the knave for squandering his revenues and wasting his wealth? An outburst of passion would be the natural conduct of an oriental master toward a knavish steward. To surmount this difficulty it has been suggested that the anger of the lord was by this time already spent; that the steward had become a source of amusement to his affluent lord, an object of psychological study. The knavery and tact were so preëminent that any dexterity of the scoundrel's plot would be appreciated by his master. A rich yankee might take pleasure in tracing the knavery of his financial agent after his first passion was spent, but instead of an oriental finding



amusement in anything that squandered his wealth, and the knave becoming an object of psychological study, we should see him become an object of fiercest punishment. The words of commendation properly come from the lips of Jesus, who praises the steward, not for his knavery, but for his preëminent prudence.

In the previous verses to verse eight in this parable the steward's master is called "his lord" and "my lord." But the eighth verse says, "And the Lord commended the unjust steward." The rendering in the authorized version is correct, for there is no pronoun nor possessive statement "his" in the Greek text. The deceived master of the steward may or may not have come to the knowledge of his servant's subsequent dishonesty. The excelling prudence of the steward would suggest that his master remained in ignorance. It is Jesus who extols prudence as the impressive lesson in the parable, and who commends the steward as having acted wisely for himself. The effort to make the words of Jesus no gauge of His ethical sensibilities has transgressed the plain reading of the text. But the statement of praise for the unprincipled steward is no measurement of Jesus' moral capacity. The whole parable shows His consummate ability in meeting the requirements of His hearers for an impressive lesson. The tact of no publican and sinner, nor of an erring Judas was ever likely to excel that of this self-prudent steward. Forethought, prompt decision, energetic action, are the things worldly men admirably exercise to the disparagement of supposed foreseeing Christians; "For the sons of this world are for their own generation wiser than the sons of the light." Trench says, "Owls see better than eagles in the dark." As long as eagles choose to stay in the dark they will be excelled by owls.

In the eighth verse Jesus praises the prominent quality of the steward concluding the efficiency of the parable. In the ninth He makes the application: "And I say unto you, make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles." What is this "mammon of unrighteousness"? Does

Jesus mean that unscrupulously gotten wealth should be sanctified by applying it to works of philanthropy? Jesus would have counselled restoration of fraudulently gotten gains. The moral pervasiveness of Jesus without declaration prompted Zachaeus to say he would restore fourfold any ill-gotten gains. Mammon of unrighteousness is simply unrighteous mammon, a general term of Jesus here used to express money. The love of money is the root of all evil. The passions, dissipations, the social distinctions of pride and position, have their alliance with money. When made the supreme object, though gotten honestly, it is mammon. It may become the exchanging medium of many an unholy enterprise; its possession create the feeling of the selfish "yours" and "mine," and hinder communication and parity of things good; but money in itself is innocent, a blameless thing. Its power of exchange for the evil things and possessions of the world makes it through companionship oft unrighteous mammon. Men will use it, and Jesus would have men not abuse it. Make friends with it, for in the making you benefit humanity and win men's hearts. As the prudent steward sought his future happiness by winning friends by his financial possibilities, and opened up hearts and homes for his reception, thus with prudent care, tact and assiduousness, let Christians employ the wealth the world gives them and forward heavenward succored souls who will receive the doers of philanthropy into eternal habitations.

The second lesson of the parable here comes into prominence, the lesson of benevolence. It is instruction given on commercial lines to money getters and users; tact and ability in doing, and circumspect wisdom in choosing the objects which shall consume our energy. We are not to seek to ingratiate ourselves with our beneficiaries in the attempt to make philanthropy a passport to heaven. But possessed mammon will be used and we are counselled how best to use it. By a right view of good works we do not endanger the great principle of Justification by faith alone. We are *saved* by grace through faith which is the gift of God, but we are *judged* by our works. The doer is not justified by his works; but his faith is. In behalf of the devout Cornelius not only were



prayers heard, but alms were a factor in the divine pleasing ; and the heavenly message declared : " Thy prayers and thine alms are come up for a memorial before God." The rich young ruler wished to know the deed which would win for him the acme of goodness. And Jesus told him, " If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." Paul's counsel to Timothy concerning the rich of the world is " that they do good, that they be rich in good works, ready to distribute, willing to communicate ; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Men are not to ingratiate themselves to recipients of benefits as an adequate means of winning heaven. An act of beneficence apart from interest in the welfare of the recipients, and desire for their blessing and benefit, is the gross calculation which leaves out the factor of love and works a mongrel beneficence. Jesus spoke of such doers who shall knock for admittance at the last day, exclaiming, " Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ?" And the answer will be, " I never knew you ; depart from me, ye that work iniquity." Jesus clearly teaches that good deeds without love are no favorable memorial before God. But works of love are held in remembrance, and the doing of them elevates the spirit, purpose, and character of the doer.

The philanthropist needs not merely to give, but needs also discernment in giving. He may scatter benefactions broadcast and pauperize his beneficiaries and confirm them in habits of beggary, or with his capital create employment and by industry elevate his beneficiaries and make them self-respected and thrifty. The act of the unrighteous steward worked benefit to his debtors without any pecuniary benefit to himself. He used the possibilities of his position to create gratitude and secure friends. When his mammon failed he had the resources of friendship to work him advantages and safe-keeping. Mammon will fail every possessor some time by its fleeting tenure or the departure of the possessor from this life. The only happy memory will be the good which has been created by it

and the lasting friendships which have been won. Departed beneficiaries of his kindness will receive him into everlasting tents. The expression "everlasting tent," or "tabernacle" is paradoxical in form. It combines two incompatible ideas. A tent is a temporary stopping place of the pilgrim, but heaven is the eternal dwelling place whence no man seeks to wander. The word tent is a term of poetical beauty and felicitous significance, bringing to memory the happy times of the patriarchs as they spend lingering hours of tranquility tenting under the oaks of Mamre. This is the goal, joyous hours of lingering, eternally sweet, memories, realizations of bliss enjoyed by creatures confirmed in goodness.

How the busy merchant toils for his paltry fleeting gains! What prudence in calculations, and energy in action he displays! How he puts to shame the man who thinks he believes in higher gains, but never acts his faith! O, the prompt decision, the blessed tact of the spiritual steward, who, having resolved what to do, moves with alacrity to its execution! The busy tide of the world's sons moves on in the full orb'd light of energetic day, while Christian faith plies a dreamy, moonlight religion. "For the sons of this world are for their own generation wiser than the sons of the light."



## ARTICLE XI.

## MINISTERIAL CULTURE.

BY REV. W. H. HETRICK, A. M.

Our subject is broad and comprehensive. Treated as a whole it admits of many divisions, any one of which could be made of the utmost importance. It will be considered wise on our part, therefore, to limit our treatment to some specific mode of development.

By taking this matter of ministerial culture collectively, so as to embrace everything relative to it, and applying it as a whole to ministerial activity, we shall be prudent, both as to time and instruction.

We assume from the start, that our readers know what is meant by ministerial culture. Who does not know that it embraces such discipline as the following: Spiritual growth, intellectual accomplishment, æsthetic taste and physical constitution? We assume further that there has been implanted in each of us zeal and fervor to attain to the largest use of these essentials; and that we are broad and generous enough to know that anything but a full, complete cultivation of these is insufficient, narrow and bigoted.

He who would centre his culture in the spiritual alone, excluding intellect, sensibility and will, ought to learn the scriptural teaching of the full development of man, comprehending all his powers, spiritual, psychical and material. And he who entertains the false fancy, that the embellishments of intellect, the adornment of speech, the classic ornamentation of words, alone constitute a full proof of a minister's efficiency, should seek to convince himself at once of the high import of that divine phrase, which says: "The wisdom of this world is foolishness before God." And he whose weakness is so perceptible as to leave the impression upon his hearers, that he is consciously striving to affect dignity and grace, thinking thereby

to pass a counterfeit of deceit for a learning and scholarship he could not otherwise obtain, should apply directly the strong denunciation of our Lord when He called the self-centred Pharisees, "whitened sepulchres full of dead men's bones." And lastly, if any one thinks to locate as the seat of all health, a firm, robust, physical foundation, bestowing upon this alone the care and labor of all his possibilities, and excluding a like share to what he accounts a lesser demand, let him learn the sore lesson from the ill-fated Judge Samson, that the preponderance of the mere physical as over against spirituality and reason, leads from enjoyment to indulgence, and from suppression of moral obligation and intellect, to irrationality and ruin.

This is all we have time to say about these various branches of culture. Taking for granted, then, that we have sufficient knowledge of them, we turn to the object proper in the presentation of this paper.

We want to think about the relation which ministerial culture should sustain to the active life and labor of the preacher; for this manner of treatment brings up at once some of the gravest problems that confront the minister of to day. Such problems as these arise: Is the minister to be cultured above the masses? Ought the culture of the schools widen the social gap between the learned and unlearned? Shall the hold of the clergy upon the lower elements of society be allowed to slacken and break, simply because of the claim which scholarship and good taste make upon a higher and more dignified stratum of life? We shall endeavor to answer these questions. But we do this, not by dealing with them directly; not by showing the relation of this culture to them immediately; but by looking upon the clerical life in the light of its appointment, the object of its existence and the ways and means toward the realization of its ends.

Let us begin by positing a broad, sweeping premise, which shall cover the whole field at a stroke. This ministerial culture, including everything pertaining to it, is A DIRECT MEANS TO AN END AND NOT AN END IN ITSELF. All education, biblical or secular, theological or philosophical, literary or historical, practical or scientific—anything and everything, which in any



way tends towards intellectual enlightenment, quickening of sensibility, adornment of bodily grace, ease and command of address—all these are, according to the very principles upon which the great body of ministerial organization is founded and ordained, a simple means to a divinely appointed end. And as regards us whose office should be marked by an undeviating zeal for the regeneration of the whole race, it is derogatory to the very dignity of our calling, and betrays the hand of ordination, to use this culture for the selfish end of our own improvement, or the still more selfish means of gaining a place within the select ranks of the learned and wealthy. Religion is not for the few, favored by fortune or circumstance. Its mission does not culminate in our own possession of it. The will of God is not complete when our own education and culture have taken their forms. Much less do we find one solitary sacred line which commands us to administer the holy ordinances to those alone, who fall within the category of our own accomplishments.

With both preachers and theological students alike, this tendency of making educational culture an end in itself, is apparent. We need but observe the evident impulses in theological life to ascertain this lamentable fact. How many make scholarship religion! How many have but one ambition, and that to appear well! How many seek popularity in good manners, elegant gentility and polite address! Usefulness in the ministry seems to circulate about a selfish, individual equipment. Consequently the servant of God, in following his profession, denies himself of nothing which in any way would hinder his advancement toward the enlargement of his acquisitions. Social distinction is courted and won. Scholarship shields itself behind a select barricade. The preacher enters, withdraws from the world, and henceforth spends his time in the discipline of his erudite solitude. Such is the betrayal of trust; the overvaluing of self and the undervaluing of true motive! And the whole perversion has its roots deep in this subtle falsehood, that the culture of self is an end in itself, rather than a means

in the providence of God for the consummation of His divine purpose.

Let us carry the development a step further. We have seen that this culture is not an end *per se*. What then is that end toward which it moves as a means? Again we make an all-embracing statement, compassing the whole field at a glance. The end of all ministerial proficiency is,—*the salvation of all mankind*. For fear least the scope of this is not grasped, we repeat: Salvation alone is the stupendous, objective point toward which true culture moves. This is not a theory, but a fact. It is not an ideal, "devoutly to be wished," but a real, living, objective truth. Universal salvation is a fact. It is God's work. It is the greatest vocation under the stars. It is the Will of God; the Wisdom of Heaven; the Hope of Angels; the Zeal of the Church, and the Duty and Obligation of the Holy Ministry.

When a minister, therefore, fails to work wholly for this end, or supposes that his personal salvation, or the salvation of his own kind, is toiling in the interests of that kingdom, he shows his utter ignorance of the Will of God and of the very object of that Church for whose welfare he presumes to be laboring. Or if the motive in his calling be, first and foremost, the best development of personal gifts; the attainment of ambition; the success of an undertaking; the increase of reputation; the securing of place or preferment, he unwittingly degrades the true import of his mission into a mere self-aggrandizement. Individual accomplishment should never be in mind, save as there is hope in such cultivation of bringing the whole world to the glory of God. In view of this, therefore, we are able to see how purely unselfish the clergyman's life was intended to be. We can feel the warmth and generous glow which such a sublime object should diffuse over the culture of the true disciple. How broad his compass! How liberal his mind! How equitable his vast sphere! So free from all narrowness, self-advancement, vain egoism or petty emolument!

Finally, let us contemplate this culture by inquiring how it is that the end of salvation for man is attained. Taking up



this last phase under two heads, we inquire first how it is not obtained.

It is quite obvious from the preceding that the confusion of culture with salvation must be strictly avoided from the start. This work of salvation is not a subjective process alone, in that it has nothing to do beyond the soul of the one seeking it. Nor should it be thought that, with such an aim as an incentive, all other good works will spring as a secondary necessity. This end of all our efforts should be absolutely objective, in the purest sense of that term.

Scholarship subserves a mean end, if it be followed for the transient pleasure it affords the one pursuing it; or for the hope it gives in moving toward what is thought a higher degree of attainment. To develop the æsthetic by exercising a love for the "sublime and beautiful," or by forming acquaintance with the best in thought and sentiment; or by stimulating sympathy for grand music and painting—all these graces can be made the means of doing much for the cause of the Church—but when they are sought out of mere taste for them, or because of the pleasure and satisfaction they give, or for the degree of culture which attaches to them, giving us thereby an introduction and place in the circles of their devotees, we, as professed servants of Christ, not only rob ourselves of the most valuable time, but what is far worse, recklessly sacrifice the very means which God has given us for the honor of His name, upon the altar of our base selfishness. And as regards those other physical graces, such as ease of body, nicety of gesture, attractiveness in personality and artful gesticulation, by making a conscious effort toward these, with the sole object at heart of appearing well, we show ourselves indeed to be lacking a knowledge of the first principle of our religion, which was most emphatically stated by our Lord, when He said: "Seek first the kingdom of God and His righteousness and all these other things shall be added unto you."

But on the other hand, if we are truly zealous to excel in the cause of the Lord by a proper cultivation of these various accomplishments, we should be convinced from the start, that the true culture of the whole man is not an external applica-

tion of rules and practises, but a sanctifying culture of the heart itself. The inner man is the source of external proficiency. From there proceeds all true knowledge, all pure sensibility, all unaffected personality. A wisdom profound must of necessity arise from a right inner relation. Grace of body will come with the humble spirit of the renewed man. The voice will take on those qualities which always give respect to speech; that pathos of feeling; that earnestness of conviction; that sincerity of purpose. Once let the heart feel the grace of God toward man, and the voice will take on the tenderness of heaven; it will flow full and strong like a torrent; it will persuade and convict; eloquence will burn in each uttered word; the eye will flash with penetration; the address will be strong and commanding; the gesture will suit the intensity of the heart, and the whole man, including every feature, every act, every virtue, will beam with the strength and power of the true prophet of God.

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ARTICLE XII.

CURRENT THEOLOGICAL THOUGHT.

I.

ENGLISH AND AMERICAN.

BY REV. M. COOVER, A.M.

When Jesus told Nicodemus that to enter into the kingdom he must be born of water and of the Spirit, did Jesus mean Christian baptism? Is it likely that Jesus would have required a condition unexplained and unfamiliar to Nicodemus? It would have increased the difficulty of faith to have inferred a requirement with which Nicodemus was unacquainted. When Jesus in his early Judean ministry was visited by this sanhedrist had Christian baptism as yet been inaugurated? Rev. John Reid in *The Expository Times* for June negatives the idea that Jesus inferred Christian baptism in his conversation with Nicodemus. It was not a new condition that Jesus reverted to. It



was old and familiar enough for a teacher in Israel to have been quite familiar with. "Art thou the teacher of Israel," asked Jesus, "and understandest not these things?" Nicodemus expected a Messianic kingdom, and the attendant condition of repentance was not unfamiliar. It was a known and taught requisition of national fitness to render possible the coming of the kingdom. But did a distinguished sanhedrist need repentance? The stir about the kingdom was awakened by a prophet down on the banks of the Jordan. Priests and Levites from Jerusalem were sent to inquire the meaning of the prophet's proclamation. "Who art thou?" and "Why baptizest thou?" "The kingdom of God is at hand," is the prophet's reply. "I baptize with water unto repentance."

The relation between John the Baptist and Jesus was most intimate and messianically connective at this time. John presented the introductory, Jesus the fundamental and constitutional principles, of the kingdom. Jesus asked subsequently in his ministry, "The baptism of John, whence was it?" To Nicodemus was addressed a personal requirement overlooked by this sanhedrist, because deemed unnecessary for a man in his national position and religious office. "Go call thy husband," awakened the erring woman at the well of Sychar. "Sell what thou hast, and give to the poor, and come follow me," penetrates the personal religious consciousness of the rich young ruler. It was the personal element, a requirement of individual repentance, that stirred the spiritual consciousness of Nicodemus. It was John's baptism that Nicodemus regarded unessential for such as himself. The common Israelite must feel repentance, but a religious teacher had passed such a moral requirement. Nicodemus felt himself fitted for entrance into the kingdom without any penitential preliminaries. This was the crucial test for him. Baptism unto repentance was indeed necessary for the people, but an incongruity for him. Water baptism brought to his conscience the thundering note of John at Jordan, and announced a requirement from which he was in no wise exempt. The statement of Jesus was personal, and intended for Nicodemus. "Verily, verily, I say unto thee," pierced pharisaic pride.

This refusal of Johanine baptism with recognition of the context and of conditions attendant upon the inauguration of the kingdom illumines the dark saying of Jesus, "born of water." A teacher of Israel well knew the necessity of repentance. •

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Much of the legislative composition in the Pentateuch looks back to Babylonia. The laws of Babylonia prevailed over the west land in the age of the patriarchs. Since Babylonian civil enactment and legal regulation dominated the land of the Amorites and colored the literary conceptions of the western peoples under eastern rule, we would expect religious ideas to be similarly influenced.

But the theodicy and cosmogony of the Babylonian Gilgamesh Epic with the polytheistic conceptions, the puerile and impotent powers of multiplied divinities described, find no place in the description of the monotheistic and omnipotent nature of the God of the Hebrews. The first chapters of Genesis are no duplication of the religious conceptions prevailing in Babylonia.

But since the civil authority of Babylonia dominated the west, and any legislation arising on the soil of Canaan would come under the influence of the Babylonian civil code, we would naturally expect the civil laws of the Hebrews to bear the marks of prevailing eastern customs. The civil code of Hammurabi was contemporaneous with Abraham, and as revealed by the Tel el-Amarna tablets, continued its influence in the subsequent centuries down to the exodus of the Israelites from Egypt. The peoples of Edom, Moab, and Ammon; the Canaanites and Amorites were Semitic in origin, and perpetuated the civil customs and general religious conceptions of the east. Hence we would expect from this national contiguity and comingling to find the legislation of Moses predominantly under the influence of the Babylonian code.

But in comparison between the civil code of Hammurabi and the early legislation of the Hebrews we find not universal symmetry, but significant contrast. The difference lies in the divergent civilizations of Babylonia and confederated Israel.



The former was a monarchy, a great trading and agricultural community; the latter was a camping tribal confederation, a migratory people not yet settled in the time of the Mosaic legislation.

Therefore we find legislation differing according as designed for an advanced stage of a well-organized and widely-prevailing monarchy, or a compact semi-nomad confederation.

In early Israel was found no constabulary or public police protection for civil oversight. The murderer was not arrested by officers of the law and arraigned before a tribunal for trial.

The law of blood revenge made the nearest of kin to the murdered person the executioner of the criminal. The code of Hammurabi, however, gives but two instances of allowed personal revenge, when the murderer is discovered red handed in his crime, and when the criminal is found robbing a burning house. The state has suppressed the individual prerogatives of the family and tribe, and assumes the judicature of criminal cases.

Hammurabi's civil code deals with theft as severely as with homicide. To steal entails capital punishment. In an organized monarchy property rights are secure and inalienable, and theft is punished as rigorously as the crime of murder, since the civil organization deems property as sacred as its holder's person.

But in the camp of confederated tribes or clans robbery is not so offensive a crime, and is more leniently dealt with. Property restitution is permissible. The settled community differs from the nomad state. The Israelite law-giver says, "If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it to him by that the sun goes down: for that is his raiment only, it is his raiment for his skin." The unsettled tent-dweller rests at night, in the same covering as he wears by day. The code of Hammurabi says, "If a man take (his neighbor's) ox in payment of a debt, he shall be fined the third of a mina of silver." The ox-owner was an agriculturist, and his support depended on his plowing, a right not to be infringed upon by detention of his ox.

These property rights in a well organized civil community also secure to possessors the privilege of testamentary transfer to heirs of unequal shares of inheritance. Testamentary devolution implies settled conditions of vested rights in property. The favorite son, or beloved and widowed wife, may inherit special portions of property.

Again, the rights of woman are extended and conceded in a community settled in its organized laws of property transmission. The female citizen has possessory and testamentary rights in property.

The prescriptions of the Mosaic law in respect of personal injury bodily inflicted demand restitution or punishment ; but nothing is known of surgery as an aid to recovery from defect or injury. The Babylonian code manifests primitive science of recovery of sight to the blind, and resetting of fractured limbs. But the surgical profession is a precarious one. If the patient be a freedman and dies from the effects of the operation, the operating surgeon is condemned to have his hands cut off. If the patient be a slave, and die, the surgeon must procure another servant of equal value.

The assertion that codification of law was an impossibility before the age of Solomon with its settled conditions of society ; and that legal codes are inconceivable before the days of the writing prophets with their higher moral perceptions, receives a finishing blow from the evidence furnished by the history of legislative formation. If the Mosaic institutions had not had an origin largely independent of the supremacy of Babylonian codes, the background of Israel's legislation would have embodied the regulations of an organized state, or monarchical government, rather than legal enactments suited to tribal conditions. The rise of Israel's laws is indigenous to the race in its primitive state.

The most significant feature differentiating the Mosaic from the Babylonian legislation is the religious relation. The discovered laws of Hammurabi are purely a civil code, and violations of it are crimes against the state. The violations of the Mosaic institutions are crimes against God. The sanctions of the Babylo-



nian code are human, and infringement is punished as an offense against the majesty of the state. The sanctions of the Mosaic legislation are divine, and violations are sins against Jehovah. Right and wrong in Israel have their ultimate reason in the nature of God, and not in the mere utility of government. —Professor A. H. Sayce in *The American Journal of Theology* for April.

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In the January number of the same Journal Professor George T. Knight writes on *The New Science in Relation to Theism*.

The old science, or the science of the past century, was materialistic. All forms of life, physical, mental, and moral, were developed after the mode of pure physical determinism. Thought is a mere function of matter. As fear and thirst are nerve forces and activities, so mental and moral manifestations are forms of refined nerve energy.

Then followed a reversion to Kantian thought and a retracing of philosophical conceptions terminating in a modified Hegelianism.

All that we see and handle is but phenomena, and the noumena, the things-in-themselves, are mysteries still. Phenomena are known only in relation to mind so that apart from the thinking subject the object is nothing. Hence matter is a function of mind, and not mind a function of matter. But this form of idealism was not satisfactory. Realism asserted its truths in opposition to ultra-idealistic tendencies. That the thinking creature is but a mechanical contrivance, that matter and motion constitute all of life, leaving nothing unexplained, is no more satisfactory than that a string quartet is but "a scraping of horses' tails on cats' bowels!"

The description fails to account for some important facts.

Idealism, on the other hand, may border on a form of occasionalism masquerading under the new name of monism. While mind-things and matter-things do not mix, there is still some vital relation between them. "A train of cars joined together not by links of iron, but by bonds of friendship between the engineer and conductor," leaves out realism; and the exclusion

of the engineer and conductor in their connection, also eliminates causes that must be accounted for. The bridge between naturalism and idealism is now being built by material in part quarried from the panbiotism of Spinoza. All nature is alive; and in addition to the Spinozistic element the supplementary statement is posited that all nature thinks. Panpsychism does away with distinctions between matter and mind. There is no matter without mind. Intelligence is posited in every form of matter. There is mind all the way down to the protozoic cell, and all the way up to the complex action of the human brain. The mind of thinking man is but a specialized form of universal intelligence.

If all matter thinks, what does it imply for theism? That depends on the grade of mind manifested in the simplest form of matter, and the variety of work done. The spontaneous activities of simple matter with the sense of touch, light, color, manifest signs of choice and will. The crystal, the protozoic cell, as well as the human mind, is alive and thinks. The accuracy and precision of nature is unimpeachably sure. Natural laws are immutably precise. But human minds are weak and fallible. The action of the cell is more reliable than that of whimsical man. The mind in the cell that goes to work to make a hen, is no fool of a mind. It is a mind superior to the human, for the human mind cannot contrive and construct forms so accurately architectonic.

A common proverb is: "Quick as thought." But that quickness is slow compared with the action of cosmic energy. The movement of thought is estimated at a hundred feet per second; while light moves 186,000 feet per second; and gravity 186,000,000,000 per second, which speed is unthinkable. If slow movement indicates dullness and stupidity, how dull must be the human mind in contrast with the mind coöperative with the energy of matter!

What sort of mind, then, must we posit in nature? Surely an unthinkably great mind. "In short, the evidence indicates a mind or intelligence of practically infinite fineness, variety, or



adaptability, precision, quickness, and power—in effect, the Infinite Mind of Christian Theology.”

But panpsychism as a mode of conceiving the unity of being does not signify that science by searching has found out God.

This monotheism of monism has not yet satisfactorily accounted for the evolution of ethical conceptions. Distinctness of moral character in nature's display of force and action is still lacking, although moral action may be inferred from the infinite wisdom manifested in nature's conduct. The vast sweep of perfection would indicate that the innate mind was a moral mind.

Science is coming over to theism with all its baggage, furnishing theism with some effective weapons of offense and defense.

If not so completely surrendering, it has at least become a prophet proclaiming principles which make for religion and theology.

## II.

### GERMAN.

BY PROFESSOR S. GRING HEFELBOWER, A. M.

The organized movement for the sake of promoting a deeper spiritual life in the Protestant Church of Germany, commonly known as the *Gemeinschaftsbewegung*, has been growing steadily in numbers, and also in the dignity of its leaders. At present it numbers among its advocates general superintendents and many leading theologians, and because of the presence and guidance of such men it has lost much of its former non-churchly and anti-theological character. The movement, which at first was purely pietistic, after it had gained strength and had become conscious of its power through the Gnadau conferences, was in great danger of doing more evil than good, because a number of its leaders, who were more zealous than prudent, and were moving rapidly toward a breach with the regular organization of the Church on the one hand, and toward an unscientific theology of fanaticism on the other. However, there were those identified with the movement who were op-

posed to such a tendency, and the Eisenach conference of 1902 was called, at which the chief speakers were men of such high theological standing as Kaehler of Halle, Schlatter of Tuebingen, and Cremen, who died at Greifswald last fall. The result of this conference was a better understanding between the *Gemeinschaftsbewegung* and the leaders among the conservative theologies.

The report of the second Eisenach conference, of about one year ago, appeared recently in a 160 page vol., edited by the energetic superintendent of missions, Dr. Johannes Lepsius, who is credited with having written the best reply to Harnack's *Wesen des Christenthums*. The high character of the conference can be judged perhaps best by the topics discussed and by the men chosen to discuss them. Luetgert of Halle read a paper on Justification; Zeller then spoke on Justification and Sanctification (his former declarations on this theme have been greatly criticized, but he has grown more conservative); Warneck of Halle, the great authority on missions, gave an account of the expansion of Christianity; Kaehler discussed the condition of theology; and Lepsius, perhaps the most active man in moving for these Eisenach conferences, spoke on his favorite theme, the Christian System.

The general tone of this conference was more settled than that of the previous year. Zeller's discussion of Justification and Sanctification, and the remarks on the same subject by Jehlinghaus and Kaehler, show clearly that the right (more conservative) wing of the *Gemeinschaftsbewegung* and positive theological science are approaching each other.

Lepsius traverses a new way in coming to the doctrine of justification through faith, but the doctrine itself is that of the Lutheran Confessions. In discussing his special theme on this occasion, he criticized severely the common dividing of the world into the earth as the this-side world and the other world or the beyond-world, and in its place he would give us the "monistic, cosmic system of the Bible."

Kaehler's address had been intended to remove the distrust, which many of the leaders of the movement had felt toward the



conservative theologians, and judging from the remarks which it called forth, it probably succeeded in bringing about a greater degree of mutual confidence.

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Prof. Otto Pfleiderer, of Berlin, is, perhaps, more influential in certain liberal theological circles in America than in his own country. In Germany he is generally classified as the last, though modified, representative of the old rationalistic school. His lectures are poorly attended, and, though his scholarship is recognized by almost everybody, his influence on theological thought is very small.

Last year he published a small book with the title, *The Conception of Christ in Primitive Christian Faith in the Light of Religious-historical Facts*, in which he goes over to the *Religionsgeschichtliche Methode* in almost everything. He shows how the different conceptions of Christ as the Son of God have striking parallels in Judaism and among other peoples. There are Buddhistic and Grecian legends which resemble Christ's overcoming Satan. Even the expiatory power of death is not peculiar to Christianity, for the Jews believed in the reconciling power of the death of the righteous, the Greeks had their sacred rites which they believed had power to appease the deity, and the Canaanites and Carthaginians made human sacrifices. Babylonian, Grecian and Roman myths know of a *Decensus ad inferos*, and the ascent into Heaven is found in the instances of Elias, Enoch, Augustus, Perigrinus Proteus, et al. And thus he proceeds to parallel most of those doctrines, which have been regarded as distinguishing Christianity as the absolute religion, not as one of the many.

The intention of this large pamphlet is to indicate for future theological investigation the most promising lines of development.

This concentration of extremely negative theology about the *Religionsgeschichtliche Methode* is not likely to prove to be as dangerous as it seems. In fact in some instances its good effects are already apparent in driving many of those who are less liberal toward the conservative stand point. The extreme de-

velopment of the left wing of any school generally drives those of the right wing farther toward the right, and thus produces division, which sometimes results in the collapse of the school, those of the left going off to concentrate their rationalism about some new center, and those of the right rejoining or approaching very close to the orthodox way of thinking.

\* \* \* \* \*

One is not surprised at any time to hear that something good has come out of Erlangen, the Protestant university of Bavaria, the seat of sound Lutheranism and of up-to-date scholarship. Seventy-four years ago Ohlshausen's Commentary, long a standard, began to proceed from Erlangen. Its author represented the Reformed Church, (which has one professor at Erlangen) and has been succeeded, first by Dr. Ebhard, then by Dr. Carl Müller, the distinguished writer on Symbolics. In 1862 came Hofmann's *Die Heilige Schrift des Neuen Testaments*; and this was followed by the *Schriftbeweis*, a semi-dogmatic from the Lutheran point of view. Erlangen gave us Thomasin's *Person and Work of Christ* and Frank's *System of Truth*, two works of thorough learning and of sound Lutheran teaching. Erlangen now rejoices in the presence of Zohn, confessedly one of the most learned and talented theologians in Germany. His work on the Canon of the New Testament is an epoch-making book. But recently he has laid all biblical students under obligation to him by the publication of a Commentary on the Gospel of Matthew. The volume now under review has merit, not only because of its sound exegesis, but because of its constant and extensive use of isalogical materials, a field in which the author is *facile princeps*. This kind of materials furnishes the necessary information for properly understanding Christ and His Work.

The author has also greatly enriched his work by the use of the Commentaries of the Fathers of the fourth and fifth centuries, and by his comparison of the Latin, Syriac and Egyptian translations with the Greek, and also by quotations from Luther, Chemnitz, Gerhard, Calvin, Beza, Bengel and others. He maintains that Matthew wrote his gospel in Aramaic, and that this original was turned into Greek by some anonymous



translator. Hence, he concludes, Mark's is not the original gospel, upon which Matthew drew, as formerly was maintained by many scholars.

In the earlier chapters the comment is sometimes very elaborate. No less than eighty-two pages are given to the fifth chapter. In some of the later chapters the explanation is scarcely more than a generous paraphrase. This may be considered a defect, especially in the use of the work by pastors, who like to find every text treated with at least a fair degree of fulness.

German theologians generally hail this Commentary as a work of great merit, and may regard it as the best that has appeared for a long time from the pen of a theologian standing on the Lutheran Confession. There can be no doubt that the work is soundly evangelical and strictly scientific. Its translation into English is a desideratum, as is also the translation of Bernard Weiss' *Die Religion des Neuen Testaments*.

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The Germany literary and theological public, both Catholic and Protestant, has been brought into a state of high excitement over Denifle's *Life of Luther*. The author is sub-archivarius to the Pope, and is, no doubt, a very learned man. But his method of using his materials is neither critical nor honest. He takes little or no account of times, places and circumstances, and garbles his quotations in such a manner, as to exhibit what Luther did not say and do, rather than what he did say and do. Of course in his eyes Luther was a monster, and the Reformation was a colossal crime. As might be presupposed, the Catholics are jubilant over the work. Dr. N. Paulus writes in the *Cologne Gazette*: "Since Denifle does not lard his discourse with empty phrases, but takes his statements strictly from Luther's own writings, we can not resist his clear demonstration. \* \* \* The reporter must confess that he has never before met with such a destructive critique of the Lutheran doctrine of justification as is presented to us here by a theologian of the first rank." And *The Catholic* declares of Denifle's book as a whole: "Our expectations are more than met. \* \*

This thoroughly learned book, which opens new lines, \* \* will not pass away, but for all time it will take an honorable place by the side of Möhler's *Symbolik*, Döllinger's *Reformation* and Jansseu's *History of the German People*."

In writing history much depends on the point of view. The historian who has no sympathy with Luther and his work can see nothing good in him or in his work. Caetan declared of Luther that he did not want to see the beast and his *profundos oculos* again. Aleander said that Luther's eyes were "demoniacal" Melanchthon saw in his eyes the courageous look of the lion ready for the fray; Erasmus Alber said that Luther had a "fine, bright and bold face," with "the eyes of a falcon."

Denifle's work has called forth numerous protests from Lutheran pens. Professor Kolde, of Erlangen, has written a pamphlet under the title: *P. Denifle, Assistant Archivarius of the Pope. His Insult to Luther and the Evangelical Church*. Professor Seeberg, of Berlin, has published a pamphlet entitled, *Luther and Lutheranism in the Latest Catholic Elucidation*; and Professor Walther, of Rostock, has replied in a pamphlet which bears this title: *Denifle's Luther. A Proclamation of Romish Morality*. None of these replies is exhaustive. They are intended to meet the present emergency. No doubt something exhaustive will appear by and by. But no fear need be entertained about the present or the future of Luther and of his work. Protestant Germany is the best vindication of the man and of his work. This, however, may be said: A perfectly impartial life of Luther has not yet been written. He is not yet far enough off for a proper perspective.



## ARTICLE XI.

## REVIEW OF RECENT LITERATURE.

CHARLES SCRIBNER'S SONS, NEW YORK.

*A Critical and Exegetical Commentary on Numbers.* By George Buchanan Gray, M.A., D.D., Professor of Hebrew and Old Testament Exegesis in Mansfield College, Oxford.

This is one of the volumes of "The International Critical Commentary on the Holy Scriptures of the Old and New Testaments," now being published under the general editorship of Dr. Briggs, Dr. Driver and Dr. Alfred Plummer.

In the general preface we are informed that "the Commentaries will be international and inter-confessional, and will be free from polemical and ecclesiastical bias. They will be based upon a thorough critical study of the original texts of the Bible, and upon critical methods of interpretation." When we read this statement over, or under, the names of Drs. Briggs and Driver, we know about what to expect, that the "critical methods of interpretation" will be those of the so-called "higher critics," and that too of the extremest kind. And so it turns out in this volume.

We have here the whole paraphernalia which the "higher critics," are accustomed to use in dissecting the books of the Old Testament, and especially those of the Pentateuch, into fragments, and apportioning them out to the various "sources," and the same "methods" are pursued to which we have become accustomed in the work of Briggs, Driver, Smith, Hastings, *et id omne genus*. For example, besides the several "texts and versions" referred to legitimately enough, we have nine different "sources" specified to which the writer of the commentary seeks to "trace" the several parts of this book which goes under the general name of "Numbers" in the Bible. It may be interesting to note these, in order that we may understand the nature and extent of the task undertaken, when it is proposed to apportion out to each of these nine "sources," each particular part which it has contributed to the final composite as we now possess it. We give Dr. Gray's list, with the abbreviations used, in order that some quotations given later may be better understood. The abbreviations are placed in parentheses, and, for the sake of facility in reference, the list is given in alphabetical order—" (D), the Deuteronomist; (E), the Elohist narrative, or the Elohist; (H), the Law of Holiness; (J), the Yahwistic narrative, or the Yahwist; (J E), the editor (or the work of the editor) who combined J and E, also the narrative of J and E when these cannot be

analyzed ; (P), the work of the priestly school, or the (or a) priestly writer ; (P<sub>2</sub>), the author of the History of Sacred Institutions, or his work (g=ground-work) (P<sub>2</sub>), work of the priestly school later than P<sub>2</sub>, (s=secondary); (P<sub>x</sub>), Work of the priestly school of uncertain date, (x=uncertain), but in some cases probably earlier than P<sub>2</sub>."

The "attitude" of these "higher critics," and especially of the author of this volume, towards what, in the general title, they graciously call "the Holy Scriptures of the Old and New Testaments," is well illustrated by the following quotation from the section on "The Historical Value of Numbers," in the Introduction to this volume.

"The Book of Numbers presents itself as a record of the nomadic period in the history of Israel. But the various sources [see above] from which the book was compiled, were all written centuries later than that period. \* \* \* Much that is here related of the age of Moses can be demonstrated to be unhistorical ; much more is of such a nature that it can, with far greater probability, be explained as unhistorical than as historical ; there remain, particularly in J E, a number of statements and descriptions which are not incompatible with any known historical facts and conditions, and in or under some of these it is not difficult to discern what is, historically, entirely possible, not to say probable. Nor is the possibility that reminiscences of actual historical events and conditions are here presented by any means small."

It seems as though the section of the Introduction from which these sentences are quoted might have been better headed, "The Unhistorical Uselessness of Numbers." But, as evidence that the author is not making sport of us, nor merely playing with words, but does really find some "historical value" in Numbers, we quote yet the following additional sentences, from a later paragraph :—

"But when every allowance has been made for all this uncertainty and ambiguity, the value of this residuum of what cannot, at all events at present, be shown to be the unhistorical lies in this : it contains the earliest theory or tradition of the Hebrews as to the nomadic period in their history : through it (and other biblical data) the life and fortunes of the Hebrews under Moses before they settled in Canaan must be read, if any attempt is made to read them at all."

Whether so much of "historical value" is worth saving from the wreck or not, we leave each reader to judge for himself. But when due allowance is made for all the "possibilities," and "not improbables," and even "probables" involved there may be a larger "residuum" left that is credibly "historical" than the language of the "higher critics" would lead us to expect. At least we are not disposed to throw the whole book away yet, at least as long as they do not seem to be more certain themselves as to what is and what is not "historical."

But as the chief merit claimed for this series of commentaries lies in



their "critical" character, it may be well to present a few illustrations of the results of the application of the "critical methods of interpretation" to the text.

For example, the well-known story of the sending of the "spies" into Canaan, at the time of the first approach of the people to the promised land, chapters 13 and 14, is dealt with as follows, p. 129:

"The literary origin of the present form of the story *appears* to have been much as follows: The story as it ran in the prophetic history of the seventh century (J E) was already marked by redundance, but not by striking incongruities, for the stories of J and E, which were then combined, down as far at least as the reception of the reports, resembled one another closely in their leading features. The long argument of Moses with Yahweh formed no original part of J or E, but stood in J E; whether it was written by the editor himself, or had been incorporated in J by a somewhat earlier writer, may be left *an open question*. The story of P was very different; but the editor who combined JE and P has made little attempt to smooth away the differences. This editor has incorporated P almost intact, JE more fragmentarily, and *perhaps* with some dislocation (*e. g.*, 13:20 *may be* out of place), it is *probable* also that he has recast some part of Yahweh's speech to Moses. It is *uncertain* whether a few *unimportant connotations* are due to this editor *or a later scribe*."

On the account of the brazen serpent, we have this note, p. 274: "'And they journeyed from Mt. Hor,' is taken directly from, *or composed by* the editor in the manner of P. The rest of the passage is from JE, and, *probably*, in particular from E. \* \* \* Whether the story of the bronze serpent stood in its present position in JE, or was placed there by the editor, *cannot be determined*."

The italics in these quotations are the reviewer's. They have been introduced to call special attention to the marked air of uncertainty, and guesswork, which attaches to nearly all this work of so-called "critical" or "literary" analysis. It would be easy to present any number of similar illustrations, as they are found upon nearly every page. But these must suffice.

Whether it will pay for anyone to expend much money for "commentaries" of this character, will depend partly on the amount of money which is available, and partly on the interest the purchaser has in the literary curiosities of his day. Of course there is much genuine scholarship, and there are many valuable suggestions in this volume, as would be expected from work put forth under the names of either the author or the general editors. But so far as any special help to be gotten towards understanding "the Holy Scriptures," or in preparation for teaching or preaching the word of God, is concerned, it is practically *nil*.

The work of the publishers, paper, type, presswork, binding, etc., leaves nothing more to be desired in this direction.

JACOB A. CLUTZ.

*"This do in Remembrance of Me."* A collection of Communion Sermons. By Dr. J. C. Bring, Director of the Deaconess School in Stockholm. Translated by H. E. D., with an Introduction by Dr. D. H. Bauslin, of Springfield, Ohio. Price 85 cents.

This little volume of 149 pages contains twenty-five sermons. Of necessity, they are brief, and they are to the point. They are all simple, plain, evangelical, and deeply devotional. Sometimes, there is a little disposition to go rather far afield in interpretation or in application, as when the words of Jesus on the cross, "I thirst," are made to mean Christ's "thirst for souls," and are all used as the basis of an exhortation to believers to thirst for him. Pastors will find these sermons very suggestive in the preparation of addresses for communion occasions, or for the preparatory service. They would be especially helpful to the laity, if used for devotional reading in connection with the use of the Lord's Supper. Barring some careless proof reading, the publishers have done their work well, and have given the Church a very attractive, as well as a very useful little book.

JACOB A. CLUTZ.

*An Unpublished Essay of Edwards on the Trinity.* With Remarks on Edwards and his Theology. By George P. Fisher, D. D., LL.D., Emeritus Professor of Ecclesiastical History in Yale University. New York: Charles Scribner's Sons. 1903.

Thanks are due to Dr. Fisher for giving this volume to the public. It is rich in historic and theologic interest. The preface presents a statement of the facts concerning the hitherto unpublished essay. Dr. Fisher's remarks on Edwards and his Theology (73 pages) are full of information and incident connected with the life and work of that great New England theologian, and helpful for a right understanding of the man and his views. The Essay (in pp. 57), printed in the unrevised form in which it was left by the author, with no attempt to mend the orthography or the structure of the sentences, will be of historic interest, especially in connection with modifications of Trinitarian view in later representatives of New England theology. A few pages of Appendix are added.

M. VALENTINE.

*Narratives of the Beginnings of Hebrew History from the Creation to the Establishment of the Hebrew Kingdom.* By Charles Foster Kent, Ph. D., Woolsey Professor of Biblical Literature in Yale University, pp. xxxv and 382. Charles Scribner's Sons. Price \$2.75 net

It is a known fact that the literary products of the East are characterized by a lack of systematic arrangement. This is evidenced by a glance at any of their religious books. Hence we agree with the author in his views as to the need of a systematic classification of the subjects treated in the Old Testament, as this record of God's education of man is no exception to the rule of Eastern arrangement. Ancient



songs, ethonological tables, genealogical lists, (patriarchal) biography, laws, poetry, prophetic exhortation and historical narratives are all mingled in one medley or conglomerate mass. To appreciate and gain a practical use of any library the first necessary step is a classification and arrangement of the material.

To quote from the preface of the author, we heartily agree with him when he says "that intelligent popular opinion will soon demand the introduction into our primary grammar and high schools of the study of that literature and life which have moulded the past, and are still capable of influencing our modern civilization more fundamentally and helpfully than any other." Since then the Old Testament will, as we believe, occupy such a prominent place in modern interests and study, there is all the greater need for such an arrangement of its materials as will make it more readily understood and appreciated by the (Bible) student. It is in this line that Prof. Kent's able work on the Beginnings of Hebrew History is of greatest value. He does not give elaborate discussions of the various critical theories, but gives a systematic arrangement of the Pentateuch according to the results of these theories—and after all, biblical students are interested, not so much in the elaborations of the critics as in the practical results derived from them.

We cannot fully agree with Prof. Kent in his views as given in the chapter on "Israel's Heritage of Oral Traditions," for we prefer looking upon the lives of the patriarchs, not as stories or traditions in which there is a grain of truth, but as actual history. Nevertheless the work has many admirable features. We especially recommend it for

1. Its clean and lucid translation of the Hebrew text.
2. Its many helpful notes on the difficult passages in the Pentateuch.
3. The simplicity which characterizes the work throughout. In reading it we feel that we are following one who has mastered the subject of Old Testament criticism and history.
4. The happy divisions of the texts into paragraphs and sections and the appropriate titles given each section.

T. C. BILLHEIMER.

THE BAKER AND TAYLOR COMPANY.

*Social Ethics.* An Introduction to the Nature and Ethics of the State. By James Melville Coleman, Sterrett Professor of Political Philosophy and History in Geneva College. (7½ x 5; pp. 357).

The style of this book is popular rather than philosophic; it has the structure and the illustrations likely to occur in the college lecture-room. There is nothing heavy about the treatment and, perhaps I may add, nothing very profound. The discussions are generally characterized by great clearness; one seldom feels like taking issue with the statements; a Christian is likely to think that he could live quite comfortably in such a social state as the author shadows forth. And so indeed he probably could, yet he might be reluctant to assent to the

conclusion towards which the whole book tends and which at last is distinctly announced, that the Preamble of our national Constitution needs to be amended so as to recognize God and Christ as the Arbiter in our system of law and government. It seems strange that a writer who frequently manifests his healthy aversion to ritual can care for such an empty form as this would be.

J. A. HIMES.

LUTHERANS IN ALL LANDS CO., SUNBURY, PA

*Luther's Commentary on the First Twenty-Two Psalms* Vol. I. Based on Dr. Henry Cole's translation from the original Latin. Revised, enlarged, parts re-translated and edited in complete form by John Nicholas Lenker, D.D. Pp. 446, cloth 8 vo., \$2 25.

Luther was a most prolific author. More than four hundred treatises came from his pen. The Erlangen edition of his works consists of sixty-seven volumes, 12 mo., in German, and thus far of forty in Latin. This indicates the character of the stupendous task which our indefatigable Dr. Lenker has undertaken in proposing to bring out Luther's Works in English. No complete edition of Luther has ever appeared in English. About twenty-five volumes have been translated at different times and under various auspices, but with no uniformity.

Dr. Lenker proposes to issue a uniform edition, of which the above volume is the first. It covers the first eight Psalms. It is hardly necessary to commend Luther's biblical expositions, for it is well known that he had a deep spiritual insight into the meaning of Scripture. The translation is based on that of Dr. Cole, published about eighty years ago and now out of print.

The success of the enterprise which Dr. Lenker has undertaken will depend upon the number of advance subscribers. The volumes are to be issued as rapidly as circumstances shall justify at a cost ranging from \$1 50 to \$2.50 each. The mechanical make-up of the volumes, as indicated by the first issue will be found satisfactory as to size and type.

The editor speaks of "our staff of co-laborators," from which we judge that competent scholars will be associated with him in his task. He deserves encouragement, especially on behalf of that large number of our pastors and people who are not able to read Luther in the original.

J. A. SINGMASTER.

REVELL & CO., CHICAGO.

*The Teaching of the Gospel of John.* By J. Ritchie Smith, Minister of Market Square Presbyterian Church, Harrisburg, Pa.

"The purpose of this volume is to set forth the teaching of the Gospel that bears the name of John." The purpose thus announced is not, confessedly, strictly adhered to. The author not only makes free use of the Epistles of John and incidentally of the Apocalypse, but the Synoptics,



the Epistles of Paul, and almost the entire Old Testament, are placed under contribution. By this wider latitude we are given a completer statement of the subjects discussed than would otherwise have been possible.

Having briefly indicated the point of view from which the authorship and the trustworthiness of the record are regarded, other questions of introduction are omitted, and Dr. Smith proceeds with the task in hand.

The Gospel is not taken up in order chapter by chapter and verse by verse, though more than half of it is brought directly under review, and many of the more important passages are cited four or five times. The content of the Gospel is analyzed into its leading thoughts, a popular method just now, and about these the exposition centers. After the introduction the volume embraces twelve chapters, as follows: Relation to the Old Testament, the Doctrine of God, The Word—His Nature, The Word—His Earthly Ministry, The Word—His Heavenly Ministry, The Holy Spirit, The Doctrine of Sin, Salvation, The New Life, the Church, The End of All Things, and John and Paul Compared. This outline discloses the comprehension of the theme. In it opportunity is afforded for a pretty full treatment of the leading features of Christian religious teaching.

Though a pastor the author has found time for books. His pages evidence diligent research. The citations from the fathers as well as later writers are not a few, and they are always helpful. His most instructive work, however, is done when he investigates with the Greek text and the Greek concordance before him. With these in hand he descends into the mine, and the ore he brings to light is fresh and valuable.

The book has the great merit of clearness. You may agree or not, but there is no difficulty in understanding what is meant. Frequently the discussion of a subject closes with a recapitulatory paragraph, and this is always compact and well put. The thought being clear, it follows that the setting is often very happy. Our notes, made in the examination of the book, furnish a number of illustrations in proof of this statement, but we forbear to introduce them.

The author does not solve all the problems upon which he touches. He does not profess to do so. Some things are left unexplained, and we are glad of it, for when once all the mystery is eliminated then the divinity of this precious Gospel is gone. But, even so, the treatment of these deep things does not minister to doubt, but challenges faith.

Neither do we always see the thing just as Dr. Smith would have us see it. As an instance we may refer to what he says of the sacraments. But this also was to be expected, and the explanation is that the author went to one optician for his theological glasses, while the reviewer patronized another. Or, and this is more probably the fact, we each inherited our lenses, and so the responsibility for seeing as we do, if not shifted, is at least divided.

We have read the book from cover to cover, and can cordially com-

mend it. Its tone is earnest and reverent. While the influence of the discussion and criticism through which the Bible has been passing is apparent, its teaching is along the old lines.

LUTHER KUHLMAN.

A. C. ARMSTRONG AND SON, NEW YORK.

*Christian Faith in an Age of Science.* By William North Rice, Ph.D., LL.D., Professor of Geology in Wesleyan University. New York. A. C. Armstrong and Son. 3 and 5 West 18th Street. 1903. Price \$1.50.

Dr. Rice's work belongs to an increasing class, due to speculative philosophy. Assuming the speculative view as substantially established, large interest has naturally turned to the problem of adjusting to this view the closely related questions of ethics, religion, and theology. Prof. Rice, of course, writes from the view-point of his calling as a scientist. Not unnaturally he has an immense faith in the merely theoretical formulations offered in the name of science, especially that which surrenders the universe of nature wholly and eternally to the law of evolutionary creation and continuance. Nevertheless, led primarily without doubt by his own personal interest in the moral and spiritual bearings of the new view, he writes sympathetically with the special aim of safeguarding the faith of others in what he holds to be the essence of Christianity. The question, as he states it, is "whether the necessary changes can be made, and the essentials of the Christian faith be preserved," in harmony with the new environment.

The author divides his discussion into three parts: *first*, a historic review of the chief scientific discoveries which have resulted in the new view of the universe; *second*, the status of certain doctrines of Christianity as affected by the general intellectual atmosphere which the progress of science has brought; *third*, the general status of the Christian evidence in this intellectual atmosphere.

The history of science sketches the advance through astronomical, geological, physical, and biological discoveries, culminating in the theory of *evolution*, which, in some form or other, determines and marks what is claimed to be the modern view of the universe, in the scientific atmosphere of which the question is raised whether Christianity can continue to subsist. Dr. Rice accepts and delineates this theory of evolution in an extreme form, which assigns to evolution an absolutely full and universal scope. Immediate creation or production is left no place or recognition. As expressing the *process* of divine working, evolution does everything; absolutely all that is done. The origin of our system of worlds is traced from initial evolution of nebulous essence through all the range of change and time, through azoic, vital, animal, and human existence and progress, as of inherent force and law from the start. Indeed, the delineation hardly allows us to speak of a "beginning." Though the personality of God is persistently asserted our author strongly leans toward mo-



nistic pantheism, and says: "The obvious goal to which the analogies of scientific thought are leading us, is the belief that the series of evolutionary changes which we see stretching backward into the remote past and forward into the indefinite future, has neither beginning nor end, \* \* that the Creative Power and Intelligence have been eternally imminent in an eternal universe." This may be consistent with pantheism—making eternity a common attribute of God and Nature, creative function dissolve into evolution of form, God and the universe one and the same—but it will not cohere with personal theism. It breaks absolutely with the individuality and self-determination which are fundamental in the concept of personality and its selfhood. And it is certain that Dr. Rice holds pure evolution competent for everything, as he is ready to attribute the origin of life to it, and conceives all the phenomena called "providential" or "miraculous," even the resurrection of Christ, as *provided* for in the evolutionary causation.

Here is where, we cannot but feel, this able work makes its trouble—in an overdrawn conception of the place and reach of evolution in the divine order of things. It is charged with the accomplishment of everything that God has embraced in his world-purpose—holding an exclusive sway everywhere, not only in cosmic construction and nature's processes, but in human life, moral administration, racial and personal destiny. All supernatural movement, like providence or revelation or Christ's resurrection, is turned over to it, and God's work restricted to it. The living reality and immediacy of God's freedom and power are so swept out of sight as to annul the religious significance of his personality. This overdrawn and arbitrary form of evolution becomes evident in its scientific as well as religious difficulties, as in its requisite immense assumption of "spontaneous generation," and in setting aside the researches of Sir John Herschell and Clark Maxwell into the nature of atoms.

We recognize in Dr. Rice an evident desire, when he comes to exhibit the status of Christian doctrines under the new view, to do the best his scientific standpoint permits him. Indeed, he seems to have done this on some points beyond the logic of his premises. He endeavors to show that we can still recognize the personality of man and of God, the laws of nature as modes of the divine will, the reality of Providence, the propriety of prayer, and the possibility of miracles. He adheres to the miracle of the resurrection of Christ, and offers a fine argument in vindication of its historicity and its reasonableness to faith. He holds the Bible as the record of a progressive revelation, though inerrancy or infallibility cannot be predicated of it. Of the convergent lines of evidence of Christianity as divine the two most impressive to the thought of this age are found in the effects of Christianity and in the personality of Jesus Christ.

Despite the endeavor to show these general doctrines of Christianity still tenable, the necessary modifications of them indicated in this showing, and the large alterations or abandonment of various other doctrines,

especially those forming its redemptory truths and provisions and its distinct supernaturalism, make it evident that it is a "new Christianity," if indeed, in any just sense, it can be called Christianity. Though it retains a high reverence for the character of Jesus and carries over the ethical ideas of his teaching, it certainly is not the Christianity taught in the New Testament Gospels and Epistles. Notwithstanding the noble aim that inspired the learned work before us, to rescue and safeguard Christian faith, it is questionable whether the delineation drawn is the best adapted to this most desirable purpose.

M. VALENTINE.

GERMAN LITERARY BOARD, BURLINGTON, IA.

*The Bible and Babylon.* Translated from the German of Prof. Edward Koenig, of Bonn. By Chas. E. Hay, D.D.

We welcome Koenig's reply to Delitzsch's *Babel und Bibel*, because it is a complete exposure of the false methods of Delitzsch, and because it represents the attitude of the most conservative higher critics of the Old Testament in Germany. In putting out this pamphlet in English the publishers met a long felt need. So often books of the extreme negative type are translated, while the positive replies to them go untranslated, and thus English readers have the effect of the negative theology of Germany and do not have the benefit of the strong replies that are made to the various attacks that are directed against traditional Christianity. For a fuller account of the contents of Koenig's reply, as well as of Delitzsch's address, see LUTHERAN QUARTERLY for July, 1902, pp. 442 sqq.

S. GRING HEFELBOWER.

EATON AND MAINS, NEW YORK.

*The Upper Way.* An Open-Air Discourse of the Path of Life, and the Process of Walking Therein. By William Curtis Stiles, B. D.; pp. 226; \$1.00.

This book is an interesting attempt to discuss the great problems of theology, Sin, Redemption and Salvation, without using any of the customary technical terms of theology. How well the author has succeeded, each reader must determine for himself. And the decision which he shall reach will depend largely on his rhetorical and literary taste.

As might be expected, this method of treatment easily lends itself to the use of overstrained expression, of which the following passage from the first chapter is quoted as an example: "Come, journey with me in the open way! These canopies are of the clouds and of the sky, and under them there is room for our full stature; we may even stand upon tiptoe and not bump our heads. There is room. We shall not hedge ourselves in with definitions that reduce the limitless spaces to a bedchamber, and the bedchamber to a closet, and the closet to the dimensions of the mole's burrow in the meadow. Let the theologians attend to that."



But there is also plenty of very fine and striking rhetoric, and on the whole the book is fresh and stimulating, all the more so because it avoids the usual language of theology, and sermonic forms of expression.

There is a trick of carrying the same figure of speech, or illustration, or peculiar form of words, on through sentence after sentence, and paragraph after paragraph, and even chapter after chapter, that reminds one of Joseph Cook, and we suspect that the author of this book has been a great reader and admirer of the writings of that distinguished but somewhat erratic thinker. On the whole we commend this book, as a new and fresh treatment of old themes.

JACOB A. CLUTZ.

PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA.

*A Model Christian.* By Theodore L. Cuyler D.D., Presbyterian Board of Publication. A volume belonging to the series, *The Presbyterian Pulpit*; pp. 144; 75 cents net; postage 7 cents.

This book contains eight stirring sermons by the veteran evangelist and preacher, Dr. T. L. Cuyler. The first the one from which the book gets its title, is narrative in style, relating the work of Barnabas in connection with the Gentile evangelization at Antioch, concluding with seven definite lessons for the practical Christian life. The second is an appeal to Christians on burden-bearing. "Every man shall bear his own burden." "Bear ye one another's burdens." "Cast your burden upon the Lord." The meaning of care, the bond of sympathy and implicit trust in the divine, understood in the light of divine truth, take on a new form—they serve a blessed purpose. "Pivot Battles in Life," number three, is based on Joshua's decisive victory at Gibeon. After showing the shaping influence of decisive battles upon all after history, he applies the principle to the decisive life-battles in the three-fold conflict of every soul with the three spiritual enemies: "the world, the flesh, the devil."

Preachers will profit by reading and pondering these sermons. Smith, McFadyen and others have written on preaching and Biblical criticism, but they have made the impression of special pleading, and left their readers in deeper perplexity. These sermons rise above theory and are tonic in practical, living truth. Scripture is the Word of God because "it finds us." Dr. Cuyler carries conviction because God's word is ultimate, and it produces unmistakable soul experiences.

There is also a valuable lesson in practical apologetics. From the wide experience of more than fifty years of fruitful service in the laboratory of spiritual dynamics Dr. Cuyler can speak with the authority of scientifically attained conclusions. He finds the "severest strain upon faith," not in the "pages of Spencers and Strausses," but the "mysterious permissions of divine providence" (p. 127), which we permit to obscure God's promises.

The subject of saving method is also illustrated. The judgment

based upon so large an experience outweighs volumes of theory. His conviction as to method of saving souls parallels Luther's. The fripperies of ecclesiasticism confuse rather than assist the anxious seeker after God. "The only sure way for bringing light and peace to anxious inquirers is to direct them away from themselves away from ritualities and stereotyped forms, away from everything save Jesus only" (p. 109).

This little book is excellent devotional reading. Sermon four, "The Little Cast," based on Hannah's concern for her boy Samuel, is very suggestive to parents whom God has charged with the bringing up of children. Sermons five and seven, "The Journey of a Day," and "Right Views of Things," will greatly help the worried and those whose hearts are sore with grief. The unsaved will find conclusive counsel in sermons six and eight, "Jesus Only," and "The Dove that Found Rest."

The book excels in the real greatness of simplicity. Truth is brought within the reach of all. A book so full of excellences ought to have a large circulation.

C. F. SANDERS.

*Shoes and Rations for a Long March.* By Rev. H. Clay Trumbull, being sermon-growths from an army chaplain's talks in camp and field and prison and at home, pp. vi-353: 1903

In this book are collected fourteen sermons of the author delivered by him on various occasions. To each sermon is prefixed a short note giving the circumstances under which the idea embodied in it was developed by Dr. Trumbull. The sermons possess the somewhat unique characteristic of having been prepared by a man who never had, as he himself expresses it, "the help or the hindrances of training in a divinity school or a theological seminary." Practical experience in the endeavor to persuade men with regard to action in slavery times forms the training preliminary to the author's later work. Under these circumstances it is natural to expect to find in this book sermons of a vigorous type, and one is not disappointed. They cover a broad range of subject matter and deal with the most vital and pressing needs of humanity. The writer's army life forms a fund of experience upon which he draws with effect for illustration, and the tense life of war times is reflected in many sermons delivered during that time and upon some occasion of special importance. In all of them there is a sustained earnest discussion of the central thought and vigorous pleading for a higher life. All are of interest, but particularly "A Sermon on Thirst," "Gain of Godliness," and "Universal Longing for Jesus."

In style the author's language is clear and forcible. It is full of the out-flow of personality, and the treatment is never dull. In addition to furnishing interesting reading the volume will undoubtedly be of value to clergymen in particular in consequence of its fullness of suggestion and method of presentation.

P. M. BIKLE.



*Simon Peter, Fisherman.* By "Thomas." Cloth bound; 189 pages. Price 75c.

This book is founded on the peculiar hallucination of one Simon Peter who lost his reason as the result of the unjust conviction of murder of a chosen friend, a man of sterling character and a carpenter by trade. Simon fled from civilization and spent his days by a little lake in Maine; his friend became the Carpenter of Nazareth; and there he awaited the return of the other disciples to meet the Master. Here "John" found him and to this Galilee he takes "Thomas," a fellow-clergyman, who longed "for a better sight of Christ." Peter speaks of Jesus in the most familiar way, startling in his simplicity—his wit no suggestion of irreverence. John's testimony is: "He brought the Master very near to me and gave a reality to the old stories of the gospel that even now is a daily inspiration." The same may be said of the book.

STANLEY BILLHEIMER.

The July number of the *Atlantic Monthly* will be one that all lovers of good literature will want to take with them on their Summer vacation trips. The opening article will be "Washington in War Time," drawn from the journal kept by Ralph Waldo Emerson during a visit to Washington in 1862. The conversations on war matters with Lincoln, Chase, Seward and Sumner which Mr. Emerson records in this paper will attract wide-spread attention. This number will contain Professor Norton's third installment of "Letters from Ruskin;" it covers one of the critical periods of Ruskin's life. A delightful article on "The Mystery of Golf" will be of interest to more readers than those who care for the game. John Burroughs contributes an article on "The Literary Treatment of Nature," Archibald H. Grinke one on "Why Disfranchisement is Bad;" and Charles Mulford Robinson one on "The Artistic Possibilities of Advertising." If the *Atlantic* had no other contribution to recommend it Robert Herrick's strong serial, "The Common Lot" might be sufficient for it is very unusual and the July installment gives the reader a hint as to its outcome. Mary Austin, Arthur Colton and Annie Trumbull Slosson contribute the short stories for this number. The *Atlantic* stands, without question, the peer of all magazines to the reader of the best literature. Only what is choice ever finds its way to its columns.

# Theology of Luther

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At the meeting of the General Synod held at Mansfield, Ohio, the following was unanimously adopted :

*"Resolved,* That we call the special attention of the ministers and people of our Church to the issue of a translation of Köstlin's Theology of Luther by the Lutheran Publication House ; that we commend the issue of this work as of immense importance to our Church ; that we express as the sense of this body that this work should be in the hands of all our ministers, theological students, and many of our laymen, both for the value of the work and as an encouragement to the future issue of works of this character."

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